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ART. I. *The History of Bath.* By the Rev. Richard Warner. Large 4to. pp. 525. 2l. 12s. 6d. Boards. Robinsons.

WE have formerly had, and shall soon again have, occasion to make our acknowlegements to Mr. Warner *, for the amusement and information which, in his character of tourist, he has imparted to us: but we now meet him in a new department, and that confessedly a very difficult one. Here an author finds that his materials relative to the periods which most awaken curiosity are very scanty, and blended with fable; as he advances, indeed, they multiply, and become more authentic, but not till they almost cease to interest, and lose their title to a place in the historic page. It is to be considered also, that readers of works of this sort are of various descriptions, all of whom it is impossible to please; some look for elaborate antiquarian researches, while others expect a complete account of modern transactions and circumstances; general readers blame the author for having been too diffuse; and those who are connected with particular places censure him for omissions.—The usual judgment and address of Mr. Warner do not forsake him amid these dilemmas. If it be praise not to have strikingly failed, where none have completely succeeded, that praise is his just due. We wish, indeed, that he had omitted the fable of Bladud, and all of what he calls the British history of Bath; (or, at least, that he had stated these matters with the utmost conciseness, in a preface or a note;) we expected farther illustrations of the Roman period from his diligence and ingenuity; and we found, in that part of his narrative, more of conjecture mixed with history than we deem allowable. It must be admitted, however, that the suppositions are highly probable; that the circumstances which shew the great importance of the place in the time of the Romans are

* See Rev. vols. xxvi. xxxi., and xxxiv. N. S. Some additional vols. of tours, also, are now on our table.

boldly and happily presented to view; that the events which occasioned its decline have been industriously traced; that they are luminously stated; and that all the information which history imparts respecting the character of this city, from the Roman æra to the present time, is to be collected from the facts brought together in this volume,—facts which not only elucidate the immediate subject of the writer, but which speak the complexion of the several periods, and mark the progress of society. We may add that, if a great number of Mr. W.'s pages recite matters which have only local interest, still we have to thank him that the proportion of these is less considerable than in most other similar publications. To the visitors of Bath, for whose use the work, probably, was chiefly designed, it will prove an useful and satisfactory companion.

While we applaud the effusions of a manly independent spirit, and those of honest zeal for our constitutional liberties, in the narratives of the author's excursions, we have no hesitation in stating our opinion that the laudable feelings natural to such a person are to be restrained when he holds the historian's pen: in that case, not only lasting fame but genuine integrity call on him to communicate the fruits of his researches, free from any tincture of his own sentiments and prejudices; and to let facts, as far as it can be done, speak for themselves. In the historic page, we should discover the historian only as the consummate master; and it should not reveal whether he be a tory or a whig, a high or a low churchman, an Athanasian or a latitudinarian, a scholastic theologian or a scriptural divine. We cannot be supposed to refer to statements which connect with events their clear legitimate consequences, but to the colouring derived from the particular views of a writer, and imparted to the transactions recorded, whether remote or recent.

It is observed by Mr. W. as a comment on a well known passage of Tacitus, that,

'With respect to Britain, the Romans were more indebted for the long duration of their dominion there, to the arts of their policy, than to the prowess of their legions. This observation applies particularly to the part of England which engages our attention at present. A splendid city, raised by the Romans, adorned with all the elegancies of architecture, supplied with all the means of luxury, opened its gates to the artless Britons of Somersetshire and Gloucestershire, who readily fell into the snare, flocked to its delights, and sacrificed the pride of independence, and the blessings of liberty, at the altars of pleasure and sensuality. That this was really the case, and that Bath (under its various Roman names) contributed greatly to enervate the natives of this part of Britain, may be fairly concluded from their quiet and peaceable state for upwards of four cen-

turies; for, with the exception of a transient insurrection of the *Hædui* in the joint reign of Aurelius Antoninus and Lucius Verus, they seem to have slumbered under the heavy yoke of Roman domination, during the whole period, in tame inaction and uncomplaining servitude.'

This idea is by no means destitute of probability; and the latter part of the observation applies to what follows:

'During the period of Claudius's command we may look for the origin of Bath, since it appears from many testimonies, that his troops were for some part of the time in this neighbourhood. Whilst they continued here, it was hardly possible that so singular a phænomenon as the hot springs of this valley should escape their observation. Extremely curious with respect to natural appearances, the bituminous cuticle covering the surface of the morass, and the warmth of the waters stagnating under this mantle, would catch their attention. An immediate investigation of the causes of these phænomena would take place, and the mineral springs, which had hitherto burst unnoticed from the ground, and wasted their medicinal virtues on the desart around, would be at length discovered, cleared, and collected together.

'Addicted as the Romans were to the use of the tepid bath, this discovery must have been considered by them as a very important one, and would immediately tempt them to form a permanent station on the spot where it occurred. This they would probably be further instigated to by Scribonius, the physician of Claudius, and his companion in this expedition, who seems to have entertained an high opinion of the efficacy of warm-bathing, and prescribed it as a specifick in certain disorders. His advice induced them to forego their usual principles in the choice of situations for camps, and (instead of choosing any of the surrounding hills) to build a town in the morassy hollow of a close vale.

'As the stay of Claudius in these parts was very short, he would merely have time to give directions for cleansing and collecting the springs, and securing the treasure by the erection of a city on the spot where they issued from the earth. His imposition of the Greek name (in which language he was skilled) ὑδατα θερμα, warm water, in allusion to the natural wonders of the place, before he left the army to return to Rome, would follow of course.

'Admitting the above suppositions to be probable, we arrive at the origin of Bath, and may fix the building of the first town on the spot about the year of our Lord 44, exactly seventeen hundred and fifty-five years ago.'—

'In the year 78, Julius Agricola, the accomplished General of Domitian, succeeded Julius Frontinus in the command of the Roman forces in Britain. Shortly after his arrival, Arviragus, the prince of the Silures, rebelled against the Romans, and called the attention of Agricola towards Wales. A large part of the forces taken with him in this expedition were probably drafted from the different stations lying along the banks of the Severn and Avon, a country contiguous to the scene of insurrection; and Bath contributed her quota

of legionaries on the occasion. It was on the return of Agricola from this successful campaign, that he put in practice that refined policy described by Tacitus in a passage quoted before—softening the minds of the Britons, and fashioning them for bondage, by giving them a taste for Roman luxury, sensuality, and refinement.

'Time has spared some fragments of masonry, which may be considered as vestiges of the munificence of Agricola towards the city of Bath, during his stay in this part of Britain. They consist of the remains of a temple dedicated to Minerva. This supposition will be countenanced, if not confirmed, when we recollect that the goddess of wisdom was the favourite deity of the emperor Domitian; that he worshipped her with peculiar assiduity, and, as Suetonius observes, cultivated her good graces with childish superstition. Now erecting a temple in honour of a deity particularly reverenced by the reigning emperor, in the different cities of the provinces they governed, was a compliment frequently paid by those entrusted with a command. Agricola, a wise and sagacious man, who blended the politician with the soldier, deeply versed in the knowledge of the human heart, and well acquainted with the weakness of human nature, thought there could not be a better mode of offering a delicate sacrifice to the vanity of Domitian, than by building a magnificent fane to the goddess whom (in the madness of his conceit) he wished to be considered as his mother; thus paying at the same time a tribute of honour to the deity, and of respect to her son and devotee. In the city of Bath, too, such a compliment would be peculiarly happy and appropriate; as the goddess, to whom the temple was erected, had long been considered in heathen mythology as one of the deities presiding over waters.'

Speaking of the wars between the Saxons and Britons, the author remarks:

'During the greater part of this gloomy, agitated, and sanguinary period, Bath appears to have enjoyed a state of comparative repose. Situated at a considerable distance from the great scene of action, the southern and eastern coast of Britain, the sword of the invader did not, for many years, extend its devastations to the northern shores of Somersetshire, or disturb the quiet of the towns upon the Severn. Continual reinforcements from the continent, however, enabled the Saxons to gain successive advantages over the Britons, and gradually to enlarge the limits of their acquisitions, till their forces penetrated into the interior of Somersetshire. This happened about the year of our Lord 493, when, for the first time since their arrival, the Saxon hordes threatened the town of Bath; and under the command of Ælla, and his three sons Cymenus, Pleting, and Cissa, encamped on Lansdown, and formally besieged the city. At this period the spirits of the Britons were somewhat revived, by the extraordinary talents and invincible courage of Arthur, the most renowned of all our British worthies, who appears, even through the clouds of fable which involve his atchievements, to have been a great and accomplished hero. Apprised of the operations of Ælla, the British leader hastened after him, and reaching his camp before he

had been able to take the city, he attacked and defeated him in one of the most terrible battles that had yet been fought between the Britons and their foes.

' But this was not the only obligation for which Bath stood indebted to the invincible Arthur; since he saved it once more from the yoke of Saxon bondage. This event occurred in the year of our Lord 520, when Colgrine, Cheldrike, and Bladulfe, commanders under the Saxon leader Cerdic, marched a powerful army into the vicinity of Bath, and again closely besieged it. But nothing could elude the vigilance and activity of Arthur; he was quickly with the enemy, attacked them on the scene of his former victory and with similar success, killing two of the leaders, and destroying with his own hand four hundred and forty Saxons. (Qu?)

' These defeats, which were attended with an incredible effusion of blood, from the personal animosity of the contending parties, appear to have weakened the south Saxons considerably, and prevented them from renewing their operations against Bath for upwards of fifty years. But the period when it was to receive a foreign yoke at length arrived. In the year 577, the Saxon chieftains Ceaulin and Cuthwin (the former of whom was king of Wessex) led their armies towards the north-east of Somersetshire, and advanced to Dyrham, a village about eight miles from Bath. Here they found an enemy ready to receive them—the three kings Commail, Candidan, and Farinmail, who had assembled their forces to protect the cities which were yet unsubdued in this part of Britain. But the Saxon auspices prevailed; the three monarchs fell in battle, and their royal residences, Gloucester, Cirencester, and Bath, were numbered amongst Ceaulin's conquests.

' Bath now changed both its name and inhabitants. The classical appellation of *Aquæ Solis* was converted into the more appropriate, perhaps, but less elegant, one of *Hat Bathun*, (hot-baths;) whilst its citizens, either slaughtered, or driven into exile, left their residences to the ferocious followers of Ceaulin, who took possession of the place, and made it an appendage to the kingdom of Wessex. It is not difficult to imagine the devastation that would be committed on the architectural ornaments of this city, originally raised by Roman labour, and afterwards decorated by Roman taste, when fallen into the hands of a fierce unlettered people, who contemned the elegancies of refinement, and despised the efforts of the arts Its fanes and temples were destroyed, its altars overturned, and the ruins of its splendid masonry were incorporated with the walls, and made to strengthen the bulwarks of the city against any future attempts of its former possessors.'

We were not a little surprized by the perusal of the passage succeeding that which we have quoted; where the author states the worship of Bath, at the time of its Saxon conquest, to have been wholly pagan, a mixture of Roman and Druidical rites, and that it first received Christianity under the Saxons. This is an instance of negligence for which we know not how

to account. History is altogether silent respecting any heathen worship in Britain at this period; and if it did anywhere exist, we may presume that it was banished, as in other parts of the Roman empire, to villages and sequestered places.

Athelstan is mentioned as one of the Saxon princes who made Bath his residence; while, we are told,

'The splendid reign of Edgar, a prince of equal energy and profligacy, canonized by the churchmen of the tenth century, but meriting rather the hatred than the veneration of posterity, by his acts of violence and inhumanity, shed a peculiar lustre on the city of Bath, since it was here that he received the crown from the hands of archbishop Dunstan, in the year 973. Edgar had already been in possession of the regal power for several years before the ceremony of his consecration and anointing took place; a delay that arose chiefly with the monarch himself, who, in consequence of some sacrilegious offences, was condemned by his friend Dunstan to the severe punishment of omitting to wear his crown for the space of seven years! No sooner was the term of penance expired, than Edgar hastened to the city of Bath, and there, surrounded by a numerous croud of priests, monks, and nobles, celebrated the ceremony on Whitsunday, with the utmost pomp, magnificence, and festivity. The inhabitants of Bath long retained a thankful remembrance of the privileges which he conferred upon their town, and the grants he made to their abbey on this auspicious occasion. Leland, who travelled thither in the early part of the sixteenth century, tells us, that, in testimony of their gratitude for Edgar's munificence, "they pray in all their ceremonies for his soule, and at Whitsonday tide, at the whych time men say that Eadgar ther was crownid, ther is a king elected at Bath every yere of the tounes men in the joyful remembraunce of king Edgar, and the privileges gyven to the toun by him. This king is festid, and his adherentes, by the richest man of the toune." What the privileges were which Edgar thus conferred, we can only conjecture; they might be exceptions from some of those tolls and imposts collected by the Lenera, or Grieve, in every Saxon borough, both on buyers and sellers, a diminution of its fines and amercements, and an extension of its local franchises.'

After having suffered greatly from the wars of the Danes, and from the conquest, Bath was completely destroyed in the reign of Rufus. The passage subjoined gives an account of a new founder, who rebuilt it, and raised it to consequence by making it an episcopal see:

'In this lamentable condition Bath continued till the year 1090, when the munificence of a foreign ecclesiastick restored it to its former consideration. From the time of the Confessor, Normans and Frenchmen had been encouraged to settle in different parts of the kingdom, a practice which had increased to a pernicious extent under William the Conqueror, who held out a variety of advantages to such of his former subjects as would quit their native country, and follow

follow their fortunes in England. Some of these adventurers, it seems, had settled at Bath; and amongst the rest, one John de Villula, a native of Tours in the province of Orleannois in France. This man, though nothing more than an empirick, had found means to accumulate a large fortune by practising physic, and imposing upon the ignorance and credulity of the invalids who flocked to the healing waters of this city in search of ease and health. To preserve the treasures which he had thus acquired was his next object, and aware that the profession of the church offered the best security for temporal possessions in these days, equally remarkable for the violence of rapine and the spirit of superstition, he became an ecclésiastick, and by the proper application of part of his money, shortly afterwards obtained the see of Wells. Discontented, however, with a situation that tied him to residence in a town which for many reasons he disliked, and looking still with grateful partiality towards Bath, the scene of his former experiments and success, he determined to remove the pontifical seat from Wells to that place; to unite the bishoprick of the former with the abbey of the latter; to rebuild the city, and on the ruins of the dilapidated monastery to erect a similar establishment of greater extent and superior splendour. To effect this design, nothing but the consent of the crown was requisite, which at that period might easily be obtained by a pecuniary bribe, proportionate to the magnitude of the favour solicited. The needy Rufus could not resist a tempting offer of five hundred marks, and John de Villula received a grant from him of the whole city of Bath, the church and abbey of St. Peter, the mint, the baths, rights, customs, tolls, &c. thereunto appertaining, in pure and perpetual alms, for the augmentation of the see of Somersetshire. John, having thus obtained his wish, proceeded to the execution of the splendid plan which he had long had in contemplation; he rebuilt the monastery and church from their foundation, and restored the houses of the citizens which had been burnt or overturned; becoming thus, as it were, the second founder of Bath, and raising a new city out of the ashes of the old one.'

We are afterward told that Bath remained in the possession of its bishops till the year 1193; when Savaric, who at that time filled the see, transferred it to Richard the First. Mr. W. also observes; 'it gives us, indeed, but a poor idea of its state in the fourteenth century, particularly if brought into comparison with the payments of a neighbouring city, which it is now making hasty strides to rival in population; since Bath was assessed upon this grant only 13l. 6s. 8d. whereas Bristol made a return of 220l.—just *seventeen times as much*;' and 'in the year 1377, the 51st of Edward the Third, the city of Bath contained only 570 lay inhabitants; the archdeaconry of Bath, 201 ecclesiasticks, beneficed and non-beneficed; and the city of Bristol, 6345 laicks.'

General readers will be highly amused with the extracts from Domesday Book, which state the possessions of Bath Abbey.

If we do not hear of any obligations which literature owes to the Monks of this Abbey, our author tells us that

'They form just at this period a notable exception to that general character of indolence and inutility which so deservedly attaches to most of their brethren of the cowl. As if aware of the eternal truth, that no life can be pleasing to God which is not beneficial to man, they blended the cultivation of the necessary arts with the regular observance of devotional exercises. The shuttle and loom employed their attention, and under their active auspices the weaving of woollen cloth (which made its first appearance in England about the year 1330, and received the sanction of an act of parliament in 1337,) was introduced, established, and brought to such perfection at Bath, as rendered this city one of the most considerable in the west of England for this manufacture. A shuttle, the emblem of the art, was incorporated into the arms of the monastery, and existed till within this half-century on the front of the abbey-house, as an index of the laudable activity of the Bath monks.'

At the dissolution, the annual value of the monastery was found to be 617l. 2s. 3d.—Subsequently to this period, we learn,

'The abbey-house at Bath continued for some time unnoticed, and was falling fast into decay, when Fulk Morley repaired and rendered it habitable. The large gardens and orchard belonging to it had been granted to the prior and monks by bishop Robert in the twelfth century, and confirmed to them by Edward I. in the eighth year of his reign, and comprised all the land within the walls of the city to the north-east, the east, and the south-east of the cathedral, and a large tract of land without the walls on the west, stretching in length from Ludgate to the monks' mill, and in breadth from the walls to the bank of the Avon. These also were put into order, and furnished for many years afterwards an agreeable promenade to the inhabitants of the city. The old house, however, being very extensive, many parts of it (such as obscure offices, rooms, and lofts,) were left in their original state, uninhabited and neglected. On taking down some of these buildings in the beginning of the present century, one of the apartments, which had been walled up and never explored, displayed a very curious exhibition. It appeared to have been the sacristy or vestry-room belonging to the monastery, and was furnished with a variety of clerical garments, such as copes, albs, chesiples, &c. which hung on pegs, and lined the walls. None of them, unfortunately, could be preserved, for, as soon as the external air came in contact with them, they crumbled into dust. The whole of the abbey-house was demolished in 1755, and the foundations removed, in order to make excavations for other buildings: on this occasion, several stone coffins were dug up; and, what may be considered as a still more curious discovery, the magnificent Roman baths, which had been concealed for above a thousand years, presented themselves to the view. The baths now occupied by Mr. Sloper were built on the spot, and are supplied by the same spring that anciently fed the Roman *thermæ*.'

The

The ecclesiastical history of this city presents few names of any great note. Wolsey held the see *in commendam* with many others; it was afterward for a short time filled by Laud; and more recently by Kenn, one of the seven bishops who immortalized themselves by their opposition to James II.

The earliest returns of representatives to parliament from the city of Bath go as far back as the twenty-sixth year of Edward I.

For an account of the constitution of the corporation, its authority, privileges, and possessions, we refer to the work itself; only observing that it is oligarchical, and that it seems to be tainted with all the vices of that form of government. Numerous instances of peculation and fraud practised by it, on funds set apart for charitable and literary purposes, and on property which the freemen had a right to share with it, are here recorded.

In the author's account of the abbey church, he informs us that

'There is a tradition, that King James the Second, passing through the church, and casting his eye on Waller's obnoxious effigy, instantly drew his sword, and with an air of wanton despite hacked off the poor knight's nose, in which mutilated state his face still continues, in testimony of that act of heroism.

'An instance of James's bigotry, as well as this anecdote of his impotent malice, displayed in the Abbey church, during his stay at Bath, is preserved to us by tradition. Shortly after his accession to the crown, he visited this city, and amongst his attendants brought down the famous father Huddlestone, his confessor and friend. The friar, by James's order, went to the Abbey church, and exhibited on the altar the mummery of the Romish ritual; closing the farce with a heavy denunciation of wrath against the hereticks, and an exhortation to an immediate change from the errors of protestantism to the true faith, from which this country had apostatized. In the number of his auditors was Kenn bishop of Bath and Wells, who had ever been a firm friend of the reformed church, and a defender of its rights. Fired with indignation at this ill-judged display of blind zeal, the prelate, as soon as Huddlestone concluded his discourse, mounted a stone pulpit, which then stood in the body of the church, and desiring the congregation (who were retiring) to remain, he pronounced *extempore* a discourse in answer to Huddlestone; exposing his fallacies, and displaying the errors of his church, and the absurdity of its doctrines, in a strain of such impressive eloquence as astonished and delighted his congregation, and completely confounded Huddlestone and the royal bigot.'

Mr. Warner justly observes that,

'When we look back upon the manners of our ancestors, we frequently see a grossness both in sentiment and practice, that shocks the

the feelings of the present day, when refinement has introduced juster notions of propriety and stricter habits of decorum. That reserve which now subsists between the sexes, and adds a zest to their intercourse, was entirely unknown to the old English, and custom sanctioned a variety of indelicacies that are now regarded with just surprize. Amongst others, it was a practice, till the middle of the fifteenth century, for men and women to mingle indiscriminately in the hot waters of Bath, in a perfect state of nature. Bishop Beckyngton was the first who endeavoured to break through this indecent custom; and on the 29th of August 1449, he issued a mandate forbidding the sexes to bathe together without being covered with a proper clothing. But inveterate habits are not easily eradicated. The bishop's inhibition was frequently disregarded, and several instances occurred, till the end of the sixteenth century, wherein it was necessary for the corporation to interfere either to punish or prevent this gross indelicacy.'

It is a remarkable fact that 'the celebrity which the baths of this city once enjoyed entirely had faded away by the middle of the sixteenth century, owing to the confusion occasioned by the change of property which had taken place in consequence of the dissolution of its monastery:' but, early in the seventeenth century, 'Bath filled during the season with the affluent and noble, who, washing off their maladies in its healing waters, adorned the baths with various ornaments and conveniencies, in grateful testimony of the benefits they had experienced.'

We had always understood that Bath owed much of its present splendour to the worthy and amiable founder of Prior Park; and therefore we were disappointed in finding no notice taken of him in this volume: though Mr. W. has availed himself of former biographies to do justice to another well-known benefactor of Bath, Mr. Nash, usually called *Beau Nash.*

Chapters are devoted to the *amusements* of Bath, its *mineral waters*, and to the *mineralogy* and *botany* of its environs. Under the two former, the gay and the invalid visitant of this celebrated city will find much interesting information; and for the two latter, the scientific traveller will be indebted to the industrious author.

As we have not examined the curious reliques which are so differently explained by Mr. Warner and Governor Pownall, we abstain from comments on their jarring hypotheses; expressing only our surprize at the mythological heresy, which contends that Minerva was ever represented with a beard.

A copious *Appendix* contains antient records and various documents; and the work is ornamented by several views, plans, &c.

Jo.

Art.

ART. II. *Essay on Irish Bulls.* By Richard Lovell Edgeworth, and Maria Edgeworth. 8vo. 5s. Boards. Johnson. 1802.

THE object of this essay is more than amiable, it is patriotic; and the pleasantry which enlivens it is, in our apprehension, peculiarly acceptable from its having been prompted by genuine goodness of heart. From the title, our readers might probably have conjectured that the Irish were here to be introduced on the stage, like Samson, only "to make sport for the Philistines:" but a perusal of the volume will convince them that the authors, so far from cherishing any design of this nature, have skilfully endeavoured to abate the force of that ridicule which has been pointed against their countrymen, and to do justice to their talents and virtues.—In order to promote those beneficial effects which are expected from the Union between the two countries, we must banish absurd and narrow prejudices, and extend alike to every part of the empire the means of intellectual and moral amelioration. Since the Irish have suffered as well from neglect as from misrepresentation, no time should be lost in endeavouring, by a liberal and generous policy, to improve their national character, and to afford them an opportunity of self-vindication.

The object of the lady and gentleman, who have here volunteered the defence of the Irish nation against the charge of a singular propensity to that species of blunder termed *a Bull*, is to take off the point of the accusation, by adducing many instances to prove that *Bulls* are common to all people, and to be found in all languages. We are consequently presented with Bulls of English as well as of Irish growth; and if the multitude of the latter surpasses those of the former, it is maintained that this difference is not to be attributed to a peculiar habit of misconception, and to incongruous association of ideas, among the Irish people, but to the figurative nature of their own language and their ignorance of ours.

It is impossible not to be amused by the lively and humorous manner in which this subject is played-with, we will not say discussed: but we cannot compliment the authors on the complete success of their wit. We were concerned for them, indeed, to find that they should themselves so far degrade it as to suppose that it required explanation. What would they have said to *Swift's Advice to Servants*, had he added a concluding chapter, informing the reader that the preceding directions were merely ironical, and not to be literally interpreted? The drift of this essay is sufficiently obvious; and its effect is considerably diminished by the solemn gravity of this assurance at the conclusion:

'Notwith-

'Notwithstanding our affected sarcasms, we explicitly declare our opinion, that the Irish are an ingenious generous people; that the bulls and blunders, of which they are accused, are often imputable to their neighbours, or that they are justifiable by ancient precedents, or that they are produced by their habits of using figurative and witty language. By what their good humour is produced we know not; but that it exists, we are certain. In Ireland, the countenance and heart expand at the approach of wit and humour; the poorest labourer forgets his poverty and toil in the pleasure of enjoying a joke. Amongst all classes of the people, provided no malice is obviously meant, none is apprehended.'

The etymology of the term *Bull* is left undecided: but it is remarked, as a curious coincidence, that the name of that species of blunder which is supposed to be peculiar to the Irish, and to characterize their conversation in an eminent degree, is exactly the same as the distinguishing appellation of the English nation. A more important matter, however, than the derivation of the term, is the definition of the thing itself.—From some examples here cited, the authors seem to consider an *extravagant conceit*, an *hyperbole*, and a *bull*, as synonymous, which we cannot admit.

"A painted *vest* prince Vortigern had on,
Which from a *naked* Pict his grandsire won;"

Here we have a genuine bull: but the following couplet,

"He roar'd so loud, and look'd so wond'rous grim,
His very shadow durst not follow him,"

though absurdly hyperbolical, contains no bull.—When a wise commentator observes that Moses's two *tables of stone* were made of *shittim wood*, we recognize a bull; not so, however, when the citizen calls the *crowing* of a cock *neighing*.

The essence of a bull consists in a strange laughable confusion and incongruity both of thought and expression. When the Jews asked our Saviour, "Did this man sin, or his parents, that he was *born* blind?" they were guilty of this species of blunder; and so were the Irish, when they asserted that their tutelary saint "St. Patrick swam across the Liffey with his head between his teeth." Mr. and Miss E. contend, however, that these incongruities of ideas and expressions are not more common to the Irish than to the people of any other country; and in the long Bath coach dialogue between an Englishman, a Scotchman, and an Irishman, this matter is debated: but the story, with which it concludes, tends directly to subvert the leading position of the essay, and to affix on the Irish nation a characteristic propensity to this species of blundering. The Irish incognito commits several verbal and practical bulls, which form

form a singular finale to this volume, considering that its design is to prevent our making that nation, as far as blunders are concerned, the scape-goat of all others.

Several amusing and some pathetic stories occur in this work, in the course of illustration. The following appears to be a faithful picture of Irish manners, among the poor, as well as affording an example of bulls:

" Plase your honour," says a man, whose head is bound up with a garter, in token and commemoration of his having been at a fair the preceding night—" Plase your honour, it's what I am striving since six o'clock and before, this morning, becàase I'd sooner trouble your honour's honour than any man in all Ireland, on account of your cha*rac*ter, and having lived under your family, me and mine, twinty years, aye, say forty again to the back o'that, in the old gentleman's time, as I well remember before I was *born*; that same time I heard tell of your own honour's riding a little horse in green with your gun before you, a grousing over our town-lands, which was the mill and abbey of Ballynagobogg, though 'tis now set away from me (owing to them that belied my father) to Christy Salmon, becàase he's an orange-man—or his wife—though he was once (let him deny it who can), *to my cartain knowledge*, behind the haystack in Tullygore, *sworn in* a United man by Captain Alick, who was hanged ——Pace to the dead any how! ——Well, not to be talking too much of that now, only for this Christy Salmon, I should be still living under your honour."

" Very likely; but what has all this to do with the present business? If you have any complaint to make against Christy Salmon, make it—if not, let me go to dinner."

" Oh, it would be too bad to be keeping your honour from your dinner, but I'll make your honour sinsible immadiately. It is not of Christy Salmon at all at all I'm talking. May be your honour is not sinsible yet who I am—I am Paddy M'Doole, of the Curragh, and I've been a flax-dresser and dealer since I parted your honour's land, and was last night at the fair of Clonaghhilty, where I went just in a quiet way thinking of nothing at all, as any man might, and had my little yarn along with me, my wife's and the girl's year's spinning, and all just hoping to bring them back a few honest shillings as they disarved—none better!—Well, plase your honour, my beast lost a shoe, which brought me late to the fair, but not so late but what it was as throng as ever; you could have walked over the heads of the men, women, and childer, a foot and a horseback, all buying and selling, so I to be sure thought no harm of doing the like, so I makes the best bargain I could of the little hanks for my wife and the girl, and the man I sold them to was just weighing them, the crane and I standing forenent him—success to myself! said I, looking at the shillings I was putting into my waistcoat pocket for my poor family, when up comes the inspector, whom I did not know, I'll take my oath, from Adam, nor couldn't know, becàase he was the deputy inspector, and had been but just made, of which I was ignorant, by this book and all the books that ever were shut

and

and opened—but no matter for that; he seizes my hanks out of the scales, that I had just sold, saying they were unlawful and forfeit, becàase by his watch it was past four o'clock, which I denied to be possible, plase your honour, becàase not one, nor two, nor three, but all the town and country were selling the same as myself in broad day, only when the deputy came up they stopped, which I could not, by rason I did not know him.—" Sir," says I (very civil), " If I had known you it would have been another case, but any how I hope no jantleman will be making it a crime to a poor man to sell his little matter of yarn for his wife and childer after two o'clock, when he did not know it was contrary to law at all at all.

" I gave you notice that it was contrary to law at the fair of Edgerstown," said he.—' I axe your pardon, sir,' said I, ' it was my brother, for I was by.'—With that he calls me liar, and what not, and takes a grip * of me and I a grip of my flax, and he had a shilala † and I had none, so he gave it me over the head, I crying ' murder! murder!' the while, and clinging to the scales to save me, and they set a swinging and I with them, plase your honour, till the bame comes down a'top o'the back o'my head, and *kilt* me as your honour sees."

" I see that you are alive still, I think."

" It's not his fault if I am, plase you honour, for he left me for dead, and I am as good as dead still: if it be plasing to your honour to examine my head, you'll be sinsible I'm telling nothing but the truth. Your honour never *seen* a man kilt as I was and am—all which I am ready (when convenient) to swear before your honour ‡."

' The reiterated assurances which this hero gives us of his being killed, and the composure with which he offers to swear to his own assassination and decease, appear rather surprising and ludicrous to those, who are not aware, that *kilt* is here used in a metaphorical sense, and that it has not the full force of our word killed.'

Sometimes a grave (ironical) attempt is made to prove that it was impossible to laugh at that which has often excited laughter. Take a specimen from *Joe Miller*, with the comment:

" Two Irishmen having travelled on foot from Chester to Barnet, were confoundedly tired and fatigued by their journey; and the more so when they were told, that they had still about ten miles to go—' By my shoul and St. Patrick,' cries one of them, ' it is but five miles a piece.'

' Here, notwithstanding the promise of a jest held forth by the words,—" By my shoul and St. Patrick," we are ultimately cheated of our hopes. To the ignorant, indeed, the word of promise is kept to the mind as well as to the ear; but others perceive that, instead

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' * A gripe, or fast hold.'

' † An oak stick, supposed to be cut from the famous wood of Shilala.'

' ‡ This is nearly verbatim from a late Irish complainant.'

of

of a bull, they have only a piece of sentimental arithmetic, founded upon the elegant theorem, that friendship doubles all our pleasures, and divides all our pains.'

It is also contended that, if incongruity of ideas be evinced in the discourse of the Irish, they display much ready wit, metaphor, and eloquence. 'Ask an Irish *gossoon* (garçon, boy) to go *early* in the morning on an errand, he will not coldly say, as an Englishman in a civil humour might, "Yes, master, I will be up by times," but he will answer poetically,

"I'll be off at the flight of night."

The following story is told as an instance of acuteness and ready wit:

'When General V——— was quartered in a small town in Ireland, he and his lady were regularly besieged, whenever they got into their carriage, by an old beggarwoman, who kept her post at the door, assailing them daily with fresh importunities and fresh tales of distress. At last the lady's charity, and the General's patience, were nearly exhausted, but their petitioner's wit was still in its pristine vigour. One morning, at the accustomed hour, when the lady was getting into her carriage, the old woman began—"Agh! my lady; success to your ladyship, and success to your honour's honour, this morning, of all days in the year; for sure didn't I dream last night, that her ladyship gave me a pound of t*a*, and that your honour gave me a pound of tobacco?"

"But, my good woman," said the General, "do not you know, that dreams always go by the rule of contrary?"

"Do they so, plase your honour," rejoined the old woman. "Then it must be your honour that will give me the t*a*, and her ladyship that will give me the tobacco."

'The General being of Sterne's opinion, that a bon mot is always worth something, even more than a pinch of snuff, gave the ingenious dreamer the value of her dream.'

That the genius of the Irish has not secured them from bull-making, they themselves are aware; and, being a good-humoured people, they are ready to laugh at their own blunders: yet it may be asserted (to shew the adroitness of reviewers in this kind of manufacture) that *true Irish bulls* will be often made *in England*, since absurd misapprehension is not the exclusive property of either island.

Mo-y.

Art. III. *A Harmony of the Epistles of the Holy Apostles;* to which is added, A Summary of the Entire. By the Rev. Peter Roberts, M. A. 4to. pp. 558. 16s. Boards. Cadell and Davies.

We have been somewhat perplexed in determining on the proper method of presenting an account of this volume to the public. It was our intention to insert the chief part of the

the author's preface, that he might thus speak for himself: but we found that this would lead us into a degree of prolixity which our pages would not well admit. We content ourselves, therefore, with what may be considered, perhaps, as a slighter and more general view, though to us it will prove more laborious.

In its present application, the meaning of the word *Harmony* is somewhat different from that in which it is used concerning the four Gospels. Respecting *them*, it is well known to signify an attempt to reconcile the diversity, or apparent inconsistencies, respecting time and order, which may present themselves in the historic narrations: but in this sense it is not to be considered when applied to letters sent to different Christian societies; their chronology, as to the time in which each was written, is tolerably well settled; and as to the succession of events, they occasion but little difficulty. Mr. Roberts tells us, nevertheless, that 'a harmony of the latter was first suggested to him by reading the *Harmony of the four Gospels* by the late Primate of Ireland.' No doubt, however, he perceives the dissimilitude in the two subjects, though no such specification appears. His aim is to shew the consistency of these writings in point of sentiment and opinion; or, in his own words, 'to dispose the ideas of the Apostles in their own language so as to form a system;' intending by system, we conclude, such as may be supposed to have a divine authority. We do not see reason, on the whole, to pronounce that the author inclines to establish a particular mode of faith, any farther than it is authorized, as he thinks, by the Scriptures; he rather wishes, we apprehend, to deduce all fairly from them; though it has sometimes occurred to us that he might incline to the party which Dr. Horne and some others espoused. 'On disputed points (he says) I have endeavoured to present together whatever has been urged on both sides, save where they make distinct subjects, as the divinity and humanity of our Saviour, and there each is as fully *collated* as possible by itself.'

Mr. Roberts persuades himself that he pursues a new method: but, however it may differ in point of form, attempts somewhat similar have not unfrequently been made; not confined indeed to the Epistles, but comprehending the New Testament, or more largely the Scriptures in general. We may mention *Gastrell's Institutes*, with other books of that kind, and particularly Paley's *Horæ Paulinæ* *. *They*, indeed, may seem to come prepared with a scheme and method according to which the texts should be classed; and so far, pos-

* See Rev. N. S. vol. iv. p. 376.

sibly,

sibly, this author's manner may excell, as bringing together in one view the very words employed, that thence each reader may form deductions and conclusions for himself. Some of them may be disposed to ask, Are these writers at variance one with the other? Or does the same writer contradict in one letter that which he has asserted in another? *This* the attentive and candid inquirer will hardly be disposed to apprehend. However, with the design which we have mentioned, our present author selects, or, as he terms it, collates some texts, principally from the Romans and Hebrews, not neglecting the other epistles, and places them in his *first* column; and in the *second*, he presents all the other passages which answer to them, or treat on the same subject. This portion of the volume, forming more than half of its pages, has the four divisions of prefatory, doctrinal, practical, and *conclusive*; which last consists of miscellaneous observations, salutations, &c. Here also we find those brief hints which may convey some, though an imperfect idea of the travels of the writers; and in the margin is added what Mr. R. conceives to be the date of the year intended. This first part is styled a *collation*, employing the term in a sense different from that in which it is commonly applied concerning manuscripts, versions, and their various readings. The marginal notes, here properly inserted, he tells us, form 'an addition, which would assist to carry on the subject, and make the dependence of part on part, and the connection of the *entire* more perceptible, and be at the same time of use to guide the eye to the several heads. They form a kind of skeleton of the *entire*, which may be easily comprehended.'

We next find a '*Summary* of the doctrine of the epistles compiled from the preceding *harmony*,' or collection, in which the whole of what is written on the different subjects is placed together in the words of the writers, according to our English translation: but with some variations, which are distinguished by italics. We might produce instances, from which it would appear that they are pertinent and useful.—'I thought myself at liberty (Mr. R. observes) to change the expression, whereever the *original* (meaning, though surely improper, our common English version) is obsolete or obscure: it is a liberty I have taken but sparingly, and have endeavoured to preserve the idiom of the vulgar translation, which has an elegant simplicity and a peculiar ease and harmony of expression, that, even with its few faults, has never been equalled.'—In what he farther says on this subject, however just in a degree, there is some danger: this method of reasoning from attachment to old forms and words may prove too much, and might, as it

has been, be employed against any just and desirable reformation and improvement.

The next and last division includes *The Notes*, which occupy many pages, and constitute, in our estimation, the best and most valuable part of the volume; since it is here that Mr. Roberts appears to us principally to discover learning, acuteness, and ability. Of these *notes*, some are extended to a considerable length; as particularly on texts relative to the doctrine of the Trinity, which the author sedulously maintains. He criticizes disputable passages in the epistle to the Philippians, but 'believes the famous text, 1 John, v. 7. of no authority, and has therefore printed it in italics.' The *note* on prescience, predestination, necessity, &c. is also among those of some extent. Mr. R. appears to consider the subject with attention, and offers just remarks; inclining, we conceive, to the freedom of human choice and action. Some little judgment may be formed from the translation (rather paraphrastical) of "Rom. viii. 29. *For those whom God foreknew that they would love him*, he also did predestinate to be conformed to the image of his Son, &c." Others of these notes sometimes contain, besides criticisms and explications, useful practical observations and reflections; which manifest the writer's desire to contribute to real improvement.

We now proceed to lay before our readers some passages from Mr. Roberts's notes, from which they may form their own judgment. We do not present the criticisms as being always new: but, when they are not so, they may serve to confirm and illustrate what has been already offered to notice. Locke, Benson, and Taylor, appear often among the commentators to whom this writer seems to allot a principal regard, although he does not always concur in their opinion.

'2 Pet. i. 3. Διὰ δόξης καὶ ἀρετῆς. *To* glory and virtue. The sense here necessarily requires not *to*, but *by* glory and virtue; that is by the glorification of Christ and his power to save. Dr. Benson, for the word virtue, substitutes *might*; but there is no need of the change; for *virtue* is used as here interpreted in * Luke, viii. 46. "For I perceive that *virtue* is gone out of me." It is even a better expression, as it signifies not only power, but a beneficent application of it.'

'2 Pet. i. 4. Θείας κοίνωνοὶ φύσεως. *Partakers of the divine nature*; or, partakers of *a* divine nature; that is of a glorious immortality, the great attribute of divinity.'

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* It may be remarked that the word in Luke is δύναμιν, not ἀρετην, but this diminishes nothing from the propriety or strength of the writer's argument.

'2 Cor.

'2 Cor. xii. 1. Τρίτου οὐρανοῦ. *The third heaven.* Qu'est ce qu'un troisième ciel? (Voltaire, Dict. Phil.) *What is a third heaven?* Ans. It is a very simple expression for the residence of the Supreme Being; the first heaven being that of the clouds, and the second of the heavenly bodies.—When Voltaire made this objection, he did, as is usual with him when speaking of Scripture, make a seeming absurdity, and pass over a real excellence, and strong argument of St. Paul's veracity;—I mean the manner in which he speaks of that heaven to which he was raised. No ideas he had before the vision, were sufficiently like those he received in it. The heaven of Mahomet, of the Heathens, is made up of human ideas, of worldly enjoyment, that at once betray their origin; and had St. Paul no proofs of a revelation by miracles, he would have found his converts very little satisfied with his description of heaven, though it is the only one which will bear a strict examination. Voltaire has also overlooked the very great delicacy with which the apostle speaks of himself in the third person.'

'Heb. ix. 1. Κοσμικόν. Not worldly, as it is translated in the English; but richly adorned, as a representation or type of the glories of the sanctuary in the heavens. This interpretation gives what follows the natural connection with this verse.—The difficulties the commentators, who, I believe, unanimously support the other sense, are put to, may justify my translating the word in its most natural signification.'

'Heb. ix. 25—28. The church of Rome declares, that the sacrifice of the Mass is a propitiatory sacrifice. "Docet sancta synodus sacrificium illud verè propitiatorium esse;" Conc. Trid. Sess. 22. c. 2. which contradicts directly the whole of St. Paul's argument. The apostle says, that the very circumstance, in which the oblation of Christ differed from the sacrifices of the Jews, was, that the latter were offered repeatedly, the former was *once* only, and *once for all.*'

'Heb. xii. 18. Ψηλαφωμένῳ. *The mountain that might be touched.* This word should most indubitably be written ἀψηλαφωμένῳ, that might *not* be touched, for in Exod. xix. 12. we find that the mountain was not to be touched on pain of death, and as the other parts of the description answer precisely to that of mount Sinai, it is evident this ought, which by the slight change I have made, does so perfectly.'—

Some persons have pleaded for inserting ου before the word; perhaps the above alteration is better and more probable.

'Rom. x. 9. The belief in Christ's resurrection is here said to be a title to salvation: Why?—Because it is the belief of a future state by the proof in his own person; and a belief, which, when truly such, refers our conduct to that state, and makes it the object and end of our actions. It is a belief of the reward of good and punishment of bad actions according to his gospel; and which, becoming a principle in our hearts, determines us to rectitude, and herein is its superior value.'

In answer to the question, Rom. vii. 24. *Who shall deliver me,* &c. Mr. Roberts renders the beginning of the next verse,

The grace of God by Jesus Christ: 'I read here, (he says,) with Mr. Locke, Ἡ χάρις τω Θεω, which is the only expression that will give a meaning, and is supported by several MSS.:'—but Mr. Locke and our author seem not to correspond perfectly in their Greek; as the former reads τῆ Θεῆ, the latter τω Θεῶ.

'Rom. viii. 19. Τῆς κτίσεως. (Of the creature.) What this creature implies seems to have puzzled the commentators a good deal; Locke thinks it comprehends the whole world, and the Gentile world especially; and Taylor labours to prove, that no part of the creation *but mankind* could be comprehended in it. St. Paul, however, had probably no idea of specifying any particular rank of beings. He has just before told us, that the *sufferings of our present state* are not to be put in competition with the glory of the future, and then very naturally observes, that our earnest expectation in this *state of mortality*, in which we exist in consequence of our creation, looks forward to the revelation in our renewed *state of redemption.* For though our mortality is subject to the vain and transitory state of this life, yet our *will*, our *wishes*, as Christians, are no farther attached to it, than in obedience to our God, who has, by placing us in it, commanded us to endure our trials in hope of redemption, when this creature shall be freed; that is, as the apostle says, 1 Cor. xv. 54. when this mortal shall put on immortality.'

'Heb. iii. 12—19. These verses I consider, with Erasmus, to be an application of the preceding quotation to the Christians, and a characteristic one of St. Paul, who spiritualizes many parts of the Old Testament, as being typical and so far prophetic; the Red Sea and the cloud, the rock in the wilderness, and many passages in the psalms and prophets, which were originally very differently intended. It is, however, dangerous to carry the idea any farther than it is plainly specified in Scripture to be so; though as allusions and illustrations, they may with a restrained imagination be of use.'—

'1 John, ii. 10. Ἐν αὐτῷ. Dr. Benson refers these words to φωτὶ, (the light,) I believe very rightly, and I have therefore done the same, though not exactly in his own words.—"He who loveth his brother abideth in the light, and *in it* there is no occasion of stumbling."

'Rom. xii. 20. Dr. Benson's idea is ingenious and justified by the next verse, viz. "That the phrase of *heaping coals of fire on his head*, is taken from the melting of metals in a crucible; for when they melt gold or silver in that manner, they do not only put fire under and round all the sides, but also heap coals of fire on the head of the crucible to melt the metal. In allusion to this, Christians are to heap coals of fire (acts of kindness and benefits) on the head of an enemy, and so melt down his obstinacy, bring him to temper, and overcome his evil by their good. This is noble, glorious, reasonable, and truly Christian;"—and it is overcoming evil with good: and thus I find it applied by the learned and pious author of an excellent popular tract in the Welsh language, (published originally about the year 1676,) intitled, *A history of the Christian religion*, and a proof of *its verity and efficacy*, by Charles Edwards. The passage runs thus: "When the Lord seeth his enemy hungry, he feedeth him; when he

he seeth him thirsty, he giveth him drink. But though the burning coals are heaped on their heads, they do not melt their hearts to love their purifier."

The explication of the above text is pretty generally known, but the note is rather curious.

'James, iv. 5, 6. These verses have embarrassed the commentators much as to the quotations and the meaning. Dr. Benson thinks there cannot be found in the Old Testament, the words, πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὁ κατώκησεν ἐν ἡμῖν. In this I cannot agree with him; to me they are a translation of Gen. viii. 21. only altered to agree with the speaker *.'

'James, v. 12. The many instances I have adduced in the parallels to this text, sufficiently prove, that the meaning of it is to prohibit swearing in conversation, and by no means extends to a prohibition of an appeal to the Father of truth, as witness of the truth, and a punisher for the violation of it, for which St. Paul appeals so frequently. The grounds of the prohibition are evidently (in Matth. v. 34, &c.) the danger of offending God by perjury, or bringing a punishment on our own head which we cannot avert. *Swear neither by the throne, the footstool, nor the city of God.* Why? Because, if lightly, or unnecessarily, it is profanation. *Nor by thine own head.* Why? Because thou canst not change the colour of an hair, much less then prevent or remedy a disorder, which a false assertion has drawn down upon it. How great then the danger of such a punishment, in the giddy use of swearing in conversation, to which the Jews were evidently very subject! The Quakers have, to their honour here and hereafter, proved that swearing is not absolutely necessary; and how dangerous it is, our Saviour has declared, which, therefore, though by his own example, and that of the apostles, permitted in solemn ratifications of truth, we certainly have no other plea or excuse for, but *a very solemn and important occasion.*'

'1 Cor. xv. 29. Ὑπὲρ τῶν νεκρῶν. (For the dead.) On account of the dead. This is generally interpreted, on account of the resurrection from the dead. St. Paul's argument, ver. 17th, is, If Christ be not raised, then is your faith vain; after which to this verse, he inserts a description of the manner and consequence of the rising again of the dead, and here seems to me to recur to his argument; which will be this. They, who deny a resurrection, deny that Christ is risen; and if Christ is not risen, he is still dead; and they who are baptized in his name, are baptized in the name of the dead, and not of the living. Why then are they so absurd as to be baptized in the name of a dead man; why do we, for the sake of a dead man, endanger ourselves?"—'The word νεκροὶ is used several times, in this very chapter, to signify *the state of the dead*, or the dead in general. Nothing is more common with St. Paul than to speak of the singular in the plural.'—

* The author adds remarks on the Hebrew and the Greek, and a paraphrase, all which we must omit.

To the above, we shall add only one farther quotation; though rather out of its place:

'Col. ii. 20, 21. Μὴ ἅψῃ. (Touch not, &c.) These words are the δόγματα, the *ordinances* alluded to in the preceding verse, and should be connected *to* it by understanding the word λέγοντες, *saying*, or some such word. They are the expressions of the Mosaic law, "*Touch not* the unclean, *taste not*, *handle not*," all referring to the meats and drinks, which had been the subject of the 16th verse, and which were much insisted on by the Jews and judaizing teachers, as observations of a peculiarly meritorious nature. Nor were these peculiar to them. The merits of abstinence and rigorous fasting are, almost universally, held to be great throughout the east, and so is that of regard or dislike of particular meats; and they have been so from very early times. The Egyptians, in the time of Jacob, detested the Hebrews, because they were shepherds. The idea of a mystery excites admiration; and self-denial excites respect; where both were joined, the ignorant multitude were led, and when habit had once given a particular cast to their ideas, it was not easy to bring them back. All the powers and skill of Mahomet could not prevent the Arabs from paying a superstitious visit to Mecca, and, therefore, he politically changed the object. Nor can the morality of the Gentoos prevent them from relying more on their ceremonies, than their morals. The fact is we are fond of any thing that looks like a compensation for errors, and loath to give up the errors themselves. We all feel our miseries and our imperfections; and hence the day, the place, and uncommon or disagreeable object, an idle surmise or apprehension, and not the error in judgment, are accused for our ills; we have little confidence in ourselves, and we are therefore anxious to throw our burden on any altar that offers, and to destroy the remembrance with the sacrifice. No wonder then that the Jews should wish to keep up ordinances, which, in their opinion, were accepted instead of righteousness.'

We do not always readily and fully concur with this commentator in his remarks and conclusions: but, in this respect, the reader is as liable to mistake as the writer. It appears very clearly that he is a man of application and learning; and we consider him also as a man of liberality and candour. With regard to the order and form into which this work is thrown, it may prove a convenience and advantage to attentive readers to find parallel passages brought together: but whether it does not create some perplexity and confusion, or may not occasion difficulty in ascertaining the true sense of a particular sentence, thus detached from its immediate connection, are questions which naturally occur; and we will not, in such respects, undertake to appreciate the value of the performance. In a note, p. 494, Mr. Roberts, speaking of his having changed the order of St. Paul's epistle to the Romans, adds concerning the different parts thus connected, 'I hope I have put them in a clearer

clearer light by so doing, and that the liberty I have taken will be compensated by utility.'—We can have no doubt that it will be found advantageous in different respects to consult the work; and probably, on a more close inspection, the reader may derive benefit, greater than he at first apprehends.

The volume is published from the press of the University; and Mr. Roberts fails not to return his thanks to the Syndicate and others, for the honour and favour which he has received, and without which he must have despaired of its appearance in the world.

Hi.

ART. IV. *Elements of Natural History;* being an Introduction to the Systema Naturæ of Linnæus: Comprising the Characters of the whole Genera, and most remarkable Species; particularly of all those that are Natives of Britain, with the principal Circumstances of their History and Manners. Likewise an Alphabetical Arrangement, with Definitions of Technical Terms. In Two Volumes; with Twelve Explanatory Copper-plates. Vol. I. containing the first Four Classes, viz. *Mammalia, Birds, Amphibia, Fishes.* Vol. II. containing the fifth and sixth Classes, viz. *Insects* and *Vermes.* 8vo. 18s. Boards. Cadell and Davies. 1801 and 1802.

IF the ample exposition of this title-page recounted the truth, *and nothing but the truth,* we should congratulate the English public on the appearance of an important guide to the study of Natural History: or, if the compiler had professed at once his more limited design, we should, without previous comment, proceed to the examination of its merits. As zoology, however, forms only one branch of the subject announced, we cannot pass in silence the fallacious latitude assumed in the title of this publication. We admit that every purchaser of a book must take his chance of a good or a bad bargain, according to his opportunities of ascertaining the talents and diligence of the author: but we must assert, that he has substantial claims to the consideration of all matters which are *proposed* to be considered.

The present writer, indeed, offers something like an apology, in the advertisement prefixed to his *second* volume:

'This work,' he says, 'being now completed, the editor must apologize for not having intitled it *Elements of the Natural History of the Animal Kingdom.* He originally intended to have included Botany and Mineralogy in his plan; but the English reader has already so many excellent helps to the study of the former branch, that every other attempt on that subject is manifestly superfluous. With regard to the mineralogical system of Linnæus, he says himself that he did not boast of it; and mineralogy in the present day has assumed

a new aspect; it is therefore judged proper to renounce, for the present at least, any introduction to that science, till some system shall appear which may be generally adopted.'

We really cannot form such a low estimate of the apologist's good sense and observation, as to suppose that, when he commenced the execution of his scheme, he was unconscious of the circumstances here stated. As the title, too, is usually the last part of a publication which issues from the press, we are at a loss to conceive why its terms were not adjusted to the range of discussion. It is not enough to allege that the precise amount of the contents is specified near the bottom of the first page: since many persons might be induced to order the first volume, which appeared long before the second, on the faith that the subsequent volumes would deduce the series. Independently of this consideration, the work, as it now stands, exhibits the incongruity of a large promise and a partial performance.

Viewing, however, the editor's labours on the reduced scale of an *Introduction to the study of animated nature*, we find abundant reason for applauding the propriety of his plan, and the diligence and accuracy displayed in the execution. He avowedly selects and distributes his materials according to the method followed in most of the German manuals, or elementary treatises on the various departments of science; and a few pages are previously allotted to a general statement of the prominent features of distinction observable among the several classes of natural productions, and of the divisions and arrangements to which they have given rise. Towards the conclusion of this first sketch, we meet with the following very considerate directions:

'If we would attain a fundamental and useful knowledge of natural bodies, we must, 1. Study the most approved systems; make ourselves acquainted with the terms of art; and examine the characters of the classes, orders, genera, and species. 2. We must collect and learn to distinguish, and to ascertain systematically such natural bodies as we may meet with; we must likewise employ ourselves in making observations on their origin, properties, manner of life, growth, and propagation. 3. We ought to peruse collections of natural bodies with diligence and attention. 4. We should if possible visit the native places of such bodies. 5. We should make ourselves acquainted with the literary history of this science, and read the best authors with diligence: especially such as treat of the natural history of our own country. And, lastly, we should endeavour to turn the discoveries of natural history to the advantage of human society.'

Then follows a very respectable catalogue of books which treat of Natural History in general.

The common properties of organized bodies constitute the subject of the first chapter. The second contains a very abridged view of the anatomy and physiology of animals, a list of some of the principal works which treat of this department, and a notice of the Linnéan divisions and classes. Separate chapters are next, successively, devoted to the *Mammalia*, *Aves*, *Amphibia*, *Pisces*, *Insecta*, and *Vermes*. Each chapter comprizes, 1. A recital of the common properties and appearances of the tribes belonging to the class; 2. An enumeration of the most distinguished authors who treat of it; 3. The Linnéan distribution of its orders; 4. The characters of the latter; 5. Those of the genera; 6. The names and characters of several of the species, not unfrequently accompanied with useful and interesting remarks, especially when the individuals are natives of Britain.

That we may give something like covering to this bare skeleton, we select a few out of many passages which might instruct or amuse our readers:

'3. Colymbus *Troile*. The Scout. The body black; the breast and belly snow-white; the secondary flag-feathers white at the tips.

'*Inhabits* the frozen seas of America, Europe, and Asia. B.

'This bird is called in Scotland the Marrot, in the island of St. Kilda, the Lavie. It appears about the beginning of February, and, in that island, is hailed as the auspicious harbinger of approaching plenty by the inhabitants. A St. Kilda man descends in the night by the help of a rope to the jutting ledge of a precipice, where he fixes himself, and, tying round him a piece of white linen, awaits the arrival of the Lavie: the bird, mistaking the white cloth for a piece of the rock, alights on it, and is immediately caught and dispatched. Sometimes 400 are taken in this way in one night, and, at dawn, the fowler is drawn up. This bird lays but one egg, which is very large; it makes no nest, and the egg has so slender a hold of the rock, that when the birds are surprized, and fly off suddenly, many of them tumble down into the sea.

'Gen. L. CLUPEA. Head compressed; mouth compressed and denticulated within; the maxillæ unequal, the upper furnished with serrated mystaces; tongue short, rough with teeth turned inwards; eyes middle-sized, round, and marginal; gills internally setaceous; the opercula consisting of 3 or 4 plates, 8 rays in the membrane. Body compressed, elongated, covered with scales; lateral line straight, near, and parallel to the back; the under part of the abdomen forming a serrated ridge; the ventral fins often with nine rays; the caudal long and forked.

'1. Clupea *Harengus*. The Herring. Without spots; the under jaw the longest.

'*Inhabits* the northern European and Atlantic oceans. B.

'The annual migration of Herrings in spring, from the icy seas where they have passed the winter, to more southern latitudes, has been

been called in question by some late Naturalists, who maintain that Herrings, like many other sea fish, frequent the deep seas, and approach the shores and the rough bottoms of the shallower places for the purpose of spawning. This happens at different times, and accordingly Herrings do not all come at the same seasons. In autumn, however, they depart, like other sea and river fishes, and repair to their accustomed haunts. Their food is small fishes and sea worms, particularly a small species of Crab, the Cancer *Halecum*, which abounds in the Norwegian seas. When the Herrings have fed on this insect, their intestines are found full of a reddish matter, which proceeds from the red ova of the crab. In this situation they do not take salt well, and in the opinion of some are sick at the time. When they are preparing to spawn, nothing is ever found in their stomachs, which is the case likewise with Salmon and other fishes; even some species of Phoca, at breeding time, live for months without almost eating any thing. Herrings are preyed on by various fishes and other animals, such as the Balæna *Mysticetus*, the Delphinus *Orca*; the sea birds, particularly the Pelecanus *bassanus*, which attends them in their course from their winter to their summer retreats *; the Larus *fuscus*, &c. the Salmo *Lavaretus* and *Trutta*, &c. The Herring is very prolific, the roe of one containing at least 10,000 ova; accordingly a shoal consists of myriads, and they form a most valuable article of commerce. The Herring is a northern fish, being seldom found farther south than the coast of France.

'The Pilchard is considered as a variety of the Herring: it differs in being shorter and in having the body less compressed; its rostrum is shorter and turns up; the under jaw is shorter than the upper; the back more elevated; the belly not so sharp; the dorsal fin is exactly in the centre of gravity; the scales are larger, and adhere more closely.

'2. Clupea *Sprattus*. The Sprat. With 13 rays in the dorsal fin.

'*Inhabits* the northern and Mediterranean seas. B.

'This species is from four to five inches long. It spawns in autumn, when it approaches the shores in swarms innumerable.

'3. Clupea *Alosa*. The Shad. Black spots on the sides; the rostrum bifid.

'*Inhabits* the Mediterranean and the northern European, American and Asiatic oceans. B.

'In May and June the Shad ascends the rivers, and deposits its spawn in rapid streams. In autumn it returns. It is from two to three feet long, lives on worms and insects; it is preyed on by the Siluri, Pikes, and Perches. It is detested by the Russians and the

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'* The Solan geese generally quit the Bass in September or October, to follow the shoal of Herrings which frequent these shores in autumn, and which then proceed southward. But another shoal of Herrings having now for some seasons visited the Frith of Forth and continued the whole winter, great numbers of Solan geese, particularly, it is said, those of two years old, have remained in the Frith where their favourite food is abundant, and are thus saved the trouble of a six months migration.'

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inhabitants of the Wolga, although it is much relished elsewhere, and in India its ova are as highly esteemed, as Caviar is by the Russians. It is covered with large scales which easily come off.

'4. Clupea *Encrasicolus*. The Anchovy. The upper jaw the longest.

'*Inhabits* the northern European Ocean, the Atlantic, and Mediterranean. B.

'The Anchovy is about a span long; it draws near the shores, and lays its spawn from December to March. It formed the best garum, the sauce the Romans were so fond of, and, in the present day, when the head is taken off, and the intestines extracted, it is reckoned a most delicate pickle.'

Under the genus *Elater*, it is observed that

'Many of the coleopterous insects have a great difficulty in restoring themselves when laid on the back; the apparatus with which the insects of this genus are provided for that purpose, is singular and curious. An elastic spring, or spine, projects from the hinder extremity of the breast, and there is a groove or cavity in the anterior part of the abdomen. When laid on its back, the insect raises and sustains itself on the anterior part of the head and the extremity of the body, by which means the spine is removed from the groove where it is lodged, when in its natural position; then suddenly bending its body, the spine is struck with force, across a small ridge or elevation, into the cavity from whence it was withdrawn; by which shock, the parts of the body before sustained in the air, are so forcibly beat against whatever the insect is laid on, as to cause it to spring or rebound to a considerable distance. The antennæ are lodged in a cavity scooped out of the under side of the head and thorax, probably to preserve them, when the insect falls, after its singular leap. The larvæ live in putrid wood.'

'Gen. LXVI. Aphis. Rostrum inflected; the vagina with five articulations and a single seta. Antennæ setaceous, longer than the thorax. Wings four, erect, or none at all. Feet formed for walking. The abdomen generally armed with two horns.

'The insects of this genus are small and defenceless; but very noxious animals; and most remarkable for the singularities in their history and manners. There are many species of the genus, which, for the most part, inhabit particular plants, attaching themselves generally to the young twigs, to the footstalks or leaves, and exhausting the juices, by which means these parts, particularly the leaves, are deformed and destroyed. They exude, partly from the horns on their abdomen, and partly from two orifices at the same place, a sweetish juice which attracts Ants and other inimical insects. There are often in the same species, and even in the same family, individuals with wings and without wings; and that without any respect to the difference of sex. But the males are in general much smaller than the females, and also less numerous. They seldom appear before autumn, when they impregnate their females, who soon thereafter lay eggs or rather a sort of capsules, in which the young Aphides lie, already perfectly

fectly formed, but do not break their shell till the following spring. When they appear it is very remarkable that they are almost wholly females, with hardly a male to be seen during the whole spring and summer. Notwithstanding this, all these female Aphides, without any communication with a male, are able to propagate their species; and seem to have received the genial influence, not merely for themselves alone, but for their posterity to the ninth generation. During the whole summer they are viviparous, and if a young Aphis is taken, immediately upon exclusion from the mother, and kept apart, it will produce young; which young, if also kept apart, will likewise produce, and so on, without the presence of a male. Towards autumn, however, this singular fructification begins to lose its wonderful effects; the Aphides cease to bring forth females only; males likewise are produced, who immediately celebrate that nuptial rite which is to communicate fertility to the whole female posterity of the following summer. These facts are unquestionable; and the experiments are easily made. Let a person, in summer, take the leaf of a cabbage, which is infected with these minute insects, and he will find on the under surface a number of them together, covered with a sort of powder or whitish down. Upon carefully observing one of the largest, he will not fail, in a short time, to detect it in the act of parturition, when the young may be separated and kept apart on fresh cabbage leaves —Most plants have their peculiar Aphides, but some are found on several plants. The species are with difficulty distinguished, and with still more difficulty defined. Linnæus has described but few, and has contented himself with mentioning the plants on which they are found. It is believed that the following are natives of Britain.

1. Aphis *Ribis.* The Aphis of the red Currant.
2. —— *Ulmi.* The A. of the Elm.
3. —— *Pruni.* The A. of the Plumb.
4. —— *Sambuci.* The A. of the Elder.
5. —— *Pruni cerasi.* The A. of the Cherry.
6. —— *Rumicis lapathi.* The A. of the Dock.
7. —— *Acetosæ.* The A. of the Wild Sorrel.
8. —— *Ligustici scotici.* The A. of the Lovage.
9. —— *Lychnidis.* The A. of the Lychnis dioica.
10. —— *Capreæ.* The A. of the Willow.
11. —— *Padi.* The A. of the Bird-cherry.
12. —— *Rosæ.* The A. of the Rose.
13. —— *Aegopodii podagrariæ.* The A. of the Bishops-weed.
14. —— *Dauci.* The A. of the Carrot.
15. —— *Urticata.* The A. of the Nettle.
16. —— *Tiliæ.* The A. of the Lime tree.
17. —— *Juniperi.* The A. of the Juniper.
18. —— *Brassicæ.* The A. of the Cabbage.
19. —— *Craccæ.* The A. of the Vicia Cracca.
20. —— *Lactucæ.* The A. of the Lettuce.
21. —— *Sonchi.* The A. of the Sow-thistle.
22. —— *Cirsii.* The A. of the Serratula arvensis.
23. —— *Cardui.* The A. of the Thistle.

24. Aphis

24. Aphis *Tanaceti.* The A. of the Tanzy.
25. —— *Absinthii.* The A. of the Wormwood.
26. —— *Millefolii.* The A. of the Millefoil.
27. —— *Avenæ sativæ.* The A. of the Oat.
28. —— *Fraxini.* The A. of the Ash-tree.
29. —— *Jaceæ.* The A. of the Centaurea jacea.
30. —— *Betulæ.* The A. of the Birch-tree.
31. —— *Alni.* The A. of the Alder.
32. —— *Fagi.* The A. of the Beech tree.
33. —— *Quercûs.* The A. of the Oak; with a very long proboscis.
34. —— *Pini.* The A. of the Scotch Fir.
35. —— *Salicis.* The A. of the Willow.
36. —— *Populi.* The A. of the leaves of the Aspen.
37. —— *Tremulæ.* The A. of the young branches of the Aspen.
38. —— *Viburni.* The A. of the Way-faring tree.
39. —— *Mali.* The A. of the Apple.
40. —— *Bursaria.* The A. of the Black Poplar.
41. —— *Aceris platanoides.* The A. of the Maple.
42. —— *Atriplicis.* The A. of the Orach.
43. —— *Plantaginis.* The A. of the Plantain.
44. —— *Leucanthemi.* The A. of the Ox-eye daisy.
45. —— *Scabiosæ.* The A. of the Scabious.
46. —— *Fabæ.* The A. of the Bean.'

'Gen. LXXIV. EPHEMERA. Mouth without any mandible. Palpi four, very short, and filiform. Maxilla short, membraneous, cylindrical, connected with the lip. Antennæ short, and subulated. Two large stemmata above the eyes. Wings erect, the hind ones very small. Setæ at the tail.

'The insects of this genus have their name from the shortness of their life after they become perfect, for they have previously lived one, two, or three years in the water as larvæ and pupæ. Some species live only a day, and others, as it is said, only a few hours. The larvæ have six feet, and six plumated fins on the sides of the abdomen, by which they swim: the pupa differs little, except in having at the thorax the cases which inclose the future wings. When about to undergo the last change, which happens generally about the end of May or beginning of June, the pupa approaches the land, and settles on a dry place; the skin bursts at the head and thorax, and the fly immediately appears with its wings extended, and takes flight. But what distinguishes the Ephemera from all other insects is, that it has still another skin to get rid of. For this purpose it settles on a near object, a wall, or a tree, and this second operation lasts longer than the first; sometimes it requires several hours, but in some small species only a few minutes, to disengage the insects from this last covering. A person standing by a pond or brook, in a close evening, in the beginning of June, will soon have his cloaths covered with these exuviæ. The creature being now the perfect insect, hastes away to perform the remaining function

tion of its nature. The males fill the air for a few hours after sunset, and the females hover upon the surface of the water to drop their eggs. In this period of their existence they take no nourishment, and therefore soon die.

The tail with three setæ.

'1. Ephemera *vulgata*. May-fly. Wings reticulated, and spotted with brown; the body brown.

'*Inhabits* Europe. B.

'This is the largest of the British species. In the evening in the month of June, it assembles in vast numbers under trees near waters, and seems to divert itself, for hours together, ascending and descending in the air as if dancing. In the neighbourhood of Laz, in Carniola, these insects are produced in such quantities that, when they die, they are gathered for dung to the ground by the country people, who think they have been unsuccessful, if each does not procure twenty cart-loads of them for that purpose. Their larvæ are the favourite food of fresh water fishes, as are also the flies: they are more numerous in running than in standing waters.'

Though we greatly approve the general structure of this introductory system, a few particulars appear to call for alteration or amendment. Of the preliminary statements and definitions, some will hardly stand the test of a logical or metaphysical scrutiny. To assert, for example, that 'water, air, earth, and an inflammable principle are the elements of natural bodies,' is to substitute ambiguous and delusive terms for the expression of a general doctrine.—Without being blind to the great advantages of methodical arrangement, and to the many recent improvements of nomenclature, we cannot gravely aver, 'that *every natural object* can now be distinguished with *certainty* and *facility* from *every other*.'

'That reason falls to the lot of *no* animal but man' is, at least, a questionable position. In man, certainly, this faculty exists in a pre-eminent degree: but how shall our vague notions of what we call *instinct* explain those deviations from stated conduct, which are obviously suggested by accidental change of situation or circumstance? The temporary wiles practised by some animals, and the ingenious expedients devised by others, permit us not to doubt that they are capable of comparing objects, and of foreseeing the probable result of contingencies.—Again, we are told 'that man can satisfy his endless necessities.' If by *necessities* we are to understand *essential wants*, these are few indeed: but, if the term have a reference to his *desires* and *ideal wants*, where shall we find the individual who ever satisfied them?

Had the editor perused Mr. Corse's communications relative to the elephant, in the recent volumes of our Philosophical Transactions, he would have suppressed or contradicted the trite

trite assertion, that, 'with the loss of freedom, this quadruped resigns the pleasures of love.'

As we never assisted at the *coucher* of an ursine seal, we presume not to dispute the number of his wives and concubines: but meek, obedient, and melting must be his thirty ladies, who not only tamely submit to his tyranny, but, *with tears in their eyes, fall at the feet of their lord, and supplicate forgiveness.*

With the hackneyed panegyric on the *noble* and *generous* disposition of the Lion, we beg leave to contrast two sentences from Barrow's Travels into Africa: "This powerful and treacherous animal is very common in the thickets about the salt-pan; treacherous, because it seldom makes an open attack, but, like the rest of the feline genus, lies in ambush, till it can conveniently spring upon its prey. Happy for the peasantry, the Hottentots, and those animals that are the objects of its destruction, were its noble and generous nature, that so oft has fired the imagination of poets, realized, and that his royal paw disdained to stain itself in the blood of any sleeping creature."

The Marmot, as has been too often repeated, is said to inhabit *the summit of the highest European Alps.* Yet Saussure affirms that, at 400 toises below the top of Mont-Blanc, cold and silence have usurped the place of all animal and vegetable existence.

Our naturalist considers *Mergus Castor*, though separately marked, as only a variety of *M. Merganser:* but should not the two additional tail-feathers, and the greater length of crest, be allowed to constitute a specific difference?

'The winter-gull,' says the author, 'often comes inland, particularly during winter, to feed on earth-worms and frogs, the half-digested remains of which it often disgorges in a gelatinous state, *and this is the substance called in English star-shot, or star-jelly.*'—This latter substance affects heathy moors and gravel-walks, shrinks during dry weather, expands with moisture, is most frequently observed from the vernal to the autumnal equinox, has been known to spring in the course of an hour or two in gardens near Paris, which were never haunted by the winter-gull, and really seems to be Linné's *Tremella Nostoch*, and to belong to the vegetable kingdom.

The antients taught, and the world believed, that both jaws of the crocodile are moveable. In this country, it was reserved, we believe, for the accurate Grew to detect and expose that learned and vulgar error, which should no longer find a place in such respectable volumes as those now before us.—This tyrant of the Nile is here also represented as *swallowing stones to*

assist his digestion: but the public are not obliged to *swallow* and *digest* such *crudities*.

In Volume I. p. 281, *Coluber cerastes* is said to be armed with *a horn:* but that singular animal is distinguished by a pair of horns, or curved processes, pointing forwards from above the eyes; as, indeed, may be seen in Mr. Ellis's figure and description, cited in the note.

Without entering into any examination of the conjectures of the curious respecting the proximate cause of Cleopatra's death, and the ingredients of the boasted *garum* of the antients, we do not deem ourselves warranted to assert, with the confidence of the editor, that the *Coluber vipera* effected the former, nor that the anchovy constituted the basis of the latter. The aspic's bite lulls not its victim to death by gentle slumbers; and the *scomber*, mentioned by Pliny and others, probably corresponds to the mackerel.—The Dolphin of the antients is here, in one place, *asserted* to be the *Delphinus delphis* of Linné; and it is *conjectured*, in another, to be the *Trichecus manatus*.—The difficulty would require a special commentator *in usum Delphini*.

Lanius rufus is mis-translated *whin-chat*, for *wood-chat*; and *Colymbus grylle* is rather improperly rendered *spotted guillemot*, which is a variety corresponding to *Uria grylle* of the *Index Ornithologicus*. The bird in question is the *black Guillemot* of Pennant, Latham, and others; the *Greenland-dove*, or *sea-turtle* of Albin; and *le petit Guillemot* of Buffon.—*Scout* is only one of the provincial names of the *foolish guillemot*; and *Erne*, old and vulgar English for a *cottage*, is, perhaps, the Scottish appellation of the *cinereous Eagle*.

Of other trifling inadvertencies, we shall only notice that the mark B. has been omitted at *Porpus*, *Sand-eel*, and a few other British articles;—that the order *Hemiptera* commences at page 90 of the second volume, while the running title *Coleoptera* is retained to p. 97.;—and that, in the list of entomological writers, we have in vain searched for the recent and respectable names of *Latreille*, *Paykull*, *Coquebert*, *Bosch*, *Frisch*, *Clairville*, and *Detigny*.

We have the more freely indulged in these petty strictures, because we flatter ourselves that the valuable Introduction to which they relate will survive a first impression; and we should be happy to see it freed from every speck which the hand of friendly revision can remove.

Muir.

ART. V. *The History of the Reformation*, from the French of Mons. de Beausobre. By John Macaulay, Esq. A.B. M.R.I.A. Vol. I. 8vo. pp. 414. 8s. Boards. White, London.

WE are persuaded that we shall give great pleasure to the intelligent part of our readers, when we announce to them the appearance, in the English language, of a performance from the pen of M. de Beausobre, which has hitherto been little known in this country; and we think that they will not be surprised if they perceive that, amid the press of other urgent calls, and though the subject be a beaten one, the homage due to so great a name induces us to be somewhat particular in our survey of the performance which it adorns. To this minuteness, also, we feel the more inclined, because we took only a slight notice and gave only a general recommendation of the original work, at the time of its appearance *.

It may be true that this great master could not treat his subject with more fidelity, more impartiality, nor with more of a philosophical spirit, than had been manifested by Sleidan and Seckindorf: but he had it in his power to set events in a light which was better adapted to refute charges injurious to the cause and its leaders, that were invented long after his excellent predecessors had been at rest in their tombs. It was possible, also, to render the narrative in other respects more suitable to the circumstances of later times, and to cast it after more improved models of historical composition; and this he has done in a manner which will not disappoint those who knew what to expect from his talents, his attainments, and his literary probity. We hold ourselves, therefore, highly obliged to the translator, for this addition which he has made to the choice stores of literature, that are accessible to the English reader; and mortified, indeed, shall we find ourselves, if the support given to him by the public should not encourage him to proceed with the remainder of his task. Its contents are not to be confined to the study of ecclesiastics; for it claims the attention of all who would understand our modern civil history, since the reformation is the hinge on which this part of our annals turns, and its tenor and complexion are derived from this source. The person, therefore, who would be skilled in it must make himself acquainted with the secret springs, the progress, and the consequences of the religious revolution of which we are speaking; and no where will he meet with more correct and satisfactory information with respect to them, than in the work before us. That the defama-

* See Rev. Vol. lxxiii. p. 531.

tory romance which disgraces the memory of one of the finest geniuses of the 17th century, and which even reflects on the system of religion that could so far debauch so choice a mind, gave rise to the present performance, there cannot be the least doubt, though the author is silent on the subject. The reader will discern how completely the calumnies, so artfully introduced in those disingenuous pages, fall to the ground, when contrasted with the simple relations of naked facts here given; here the great event of Luther's reformation is placed on its true basis; and the character of its hero and his supporters is drawn in the colours of truth. Independently of the general interest of the subject, and considered in the light only of a masterly specimen of historical composition, this narrative possesses a claim abundantly sufficient to intitle it to general attention.

The work was first communicated to the public in the year 1785; and it appears that it had received the last finish from the author's own hand, since we trace in it scarcely an instance of those defects which commonly mark posthumous publications. The style of the translation is easy and perspicuous, though not sufficiently free from slight inaccuracies: but, not possessing the original, we cannot speak of its fidelity, though we have no doubt that, in this respect, it does not materially fail.

The sale of indulgences having been entrusted by the court of Rome to the Dominicans, it has been very generally admitted that Luther's first opposition to them arose from a jealousy which he shared in common with his order, (that of the Augustins,) occasioned by this preference given to a rival fraternity. Less authority than that of Fra. Paoli, who first advanced this conjecture in his *Ist. Conc. Tud.*, would have been sufficient to gain it credit; although it is extremely well known that incorrectnesses, in smaller matters, no where more abound than in that immortal work, which is otherwise so incomparable, and on all great points so authentic. The facts, however, which the present author adduces, most clearly and satisfactorily refute this idea. He observes:

'With respect to pique, it is pretended that the Augustins conceived a jealousy against the Dominicans because the management of the indulgences was committed to them; but it is a conjecture which was first advanced by Francis Paolo, and of which no trace is to be found in the ancient records of that time; so that even cardinal Bellarmin did not venture to take advantage of it. Maimbourg himself has done no more than insinuate it, and he attributes it to Staupitz, and not to Luther.'—

'This historian, completely prejudiced as he is, inclines to believe that the irregularities of the collectors were the cause of Luther's preaching;

preaching; and, certainly, he never appeared to act upon interested motives. He was not, moreover, a man disposed to become the instrument of the avarice and resentment of his order. It is, besides, false that the Augustins possessed the office of preaching indulgences in Saxony. The Dominicans had exercised that employment there since the year 1507; and Tetzel in two days had raised two thousand florins from the inhabitants of Fridburg, without the Augustins having manifested any desire for them, or having pretended that this booty belonged of right to their order.'

It has also been often stated that Luther, in the very earliest stages of his proceedings, was encouraged in his career by the Elector of Saxony. The contrary is clearly proved in these pages; viz. that he acted wholly from his own impulses, and at his own risk, without the knowlege of his prince; and that he even perpetrated the act which irrevocably embroiled him with Rome, namely the public burning, at Wittemburgh, of the Decretals, and the Pope's bull condemning his doctrines, before Frederic countenanced his designs.—The reader will here find an extremely neat and satisfactory sketch of Luther's history and character, prior to his having engaged in the controversy respecting indulgences; it is the delineation of him while he was a private individual. The proceedings of the diet of Augsbourg, as they respect our great reformer, are stated with superior clearness and accuracy.

There is nothing more admirable in this work than the inviolable regard to truth which pervades it: the proceedings of the illustrious reformer are placed in open day; if, in a few instances, they shew him to have been inconsistent, the fact is not denied; and considerations are laid before the reader, which, we think, are abundantly exculpatory.—As nice touches and imperceptible lines distinguish the performances of a master from the productions of an ordinary artist, so, in history, real genius often lays hold of slight circumstances, which the vulgar narrator overlooks, but which speak volumes, which bring past scenes before our eyes, and exhibit its occurrences to the very life; and with a few of these, which we have endeavoured to glean, we shall occupy the remainder of the present article.

We would first observe that, in perusing this history, we are much struck by the facility with which, according to all appearance, the court of Rome might have put an end to Luther's disputes; and the idea is confirmed by an account which the author gives of the conduct of the Roman see in a preceding similar case:

'Alexander VI. had not been equally rigorous in a dispute nearly similar. Innocent VIII. had granted indulgences in Saxony,

and the Dominicans had opposed them both in their sermons and public disputes. The abuses were, without comparison, of less magnitude than those which Luther censured; yet the court of Rome appointed nevertheless commissaries in Germany; and, after proceedings for four or five years, contented itself with imposing silence on the Dominicans without requiring recantation. This court would have practised the same moderation in the affair of Luther; but the violence of his adversaries would not permit it.'

Within two years after Luther's first opposition to indulgences, Miltitz, a papal nuncio, came into Germany, in order to require that Luther should be conveyed to Rome:

'On setting out from Rome, Leo had charged him with seventy briefs. He had some for the Elector, for Pfeffinger, for Spalatinus, for the commandant, and for the magistrates of Wittemberg. The rest were to be posted up in the cities through which the nuncio should pass on his return, in order to assure his conquest and his journey. But as soon as he had set foot in the empire, he saw clearly that all the briefs would be useless; and he himself asserted, that although the court of Saxony had delivered up Luther to him, he would have needed more than twenty-five thousand men to bring him to the pope.'

This anecdote shews the deep root which Luther's cause had already taken.—On the death of Maximilian, which happened early in 1519,

'The elector of Saxony had the vicarship of the empire in the circles of Upper and Lower Saxony, and in some other provinces where his jurisdiction extended during the interregnum. At this time those who entertained an esteem for Luther began to declare themselves. They found in Frederick the authority necessary to protect them, and an example which the wisest gloried in following. Every person, besides, entertained so high an opinion of the wisdom and integrity of this prince, that no one could imagine he would protect a seditious and heretical monk. Thus the reputation of Frederick giving a new weight to his authority, and the writings of Luther spreading far and wide, it is scarcely to be believed how many disciples he acquired, and with what readiness. His courage was admired; his doctrine was approved; an acquaintance with the author was sought. People came from all parts to Wittemberg; and the inhabitants of the suburbs were to be heard giving thanks to God, with clasped hands, and eyes raised to heaven, that Wittemberg was become a second Sion, whence the light of the gospel was diffusing itself through the whole world.'

We farther learn that,

'In the mean time, Luther found his courage raised by the universal approbation which the learned and good bestowed on him. His writings flew from Germany to France, to Italy, to England, to Hungary, to Poland. Thirsting after the gospel, and rejecting monkish fables and the doctrines of men, the public eagerly perused

perused works, in which they found good sense and the spirit of the gospel.'—

'The celebrated painter, Froben, gave him advice of his success, and acquainted him that it was publicly said at Paris, that it had long been wished that those who treated on sacred subjects, should do it with the freedom and solidity which were found in his writings; that in Italy itself many epigrams had appeared in his praise, and that the cardinal of Sion, one of the most learned men of his age, could not refrain from crying out, alluding to his name, *O Luther! Thou art truly Luther!* that is to say, truly *pure*.'

About this time, he received a very flattering letter from Erasmus; in which the usual happy vein of ridicule possessed by that extraordinary man is conspicuous, in the account which he transmits of the conduct pursued by the reformer's enemies, as it fell under his notice.

He tells him also, "You have in England people who esteem your works, and these are persons of the highest rank. There are some even here whose affection you have gained, and among those, a man of great merit."—"I have begun to read your commentary on the Psalms; it pleases me much, and I hope it will be of great use."

The historian also informs us that 'Erasmus, moreover, had written to the elector, that the conduct of Luther was universally esteemed, and his books eagerly read. a testimony, which not a little contributed to determine that prince to protect him.'—If we reflect on the elevated port of Luther's mind, we shall be duly sensible of the extraordinary animation which it would derive from circumstances of the nature of those above stated.

An incident, which occurred at this period, shews in a striking manner the nature of the times; it is told by Erasmus as having happened when he was printing his St. Jerome; and he relates that 'some celebrated divines had gone to Bâle to the house of his printer *, to conjure him in the name of God to leave out in his edition all the Greek and Hebrew words to be found in St. Jerome, because these languages were very dangerous, and tended only to ostentation and curiosity.'—Another fact, illustrative of the times, is given by the author in a quotation from Dorpius, a sensible scriptural writer, who died in the catholic communion; and who, speaking of the divines of his time, says: 'they passed the valuable years of their youth in studying logic, and did not think ten years too

'* Per omnia sacra typographum obtestantes, ne quid græcitatis aut hebraïsmi pateretur admisceri; ingens in eis literis esse periculum, nec quicquam esse fructus, ad solam curiositatem paratis, &c. Erasm.'

much to acquire the art of composing sophisms in perfection, of inveloping truth in darkness, and of defending falsehood and truth with equal probability.'

The friends of Luther much dreaded the consequences of a work which he had just brought out against the temporal power of the Pope; and we learn that 'he was entreated to suppress it; but he replied that it was impossible, four thousand copies having been sold.'—This is a sufficient proof of a general disposition in favour of the new doctrines.

We are also told that,

'While proceedings were carried on against Luther at Rome, Providence raised him up protectors in Germany. Sylvester de Schaumbourg, of an illustrious house among the nobility of Franconia, and Francis de Seckengen, a gentleman who possessed great interest in the empire, wrote to him to assure him of their support and friendship. Schaumbourgh wrote to him, that he had been informed by persons of worth and learning, that as long as his doctrine was founded only upon Scripture, and submitted to equitable and enlightened judges, he would not fail to be persecuted; that he intreated him not to seek an asylum in Bohemia, because the smallest communication with the Bohemians would render his cause odious; that he offered him a retreat, together with the protection of an hundred gentlemen, with whom he might await in safety the decision of his affair.'

It has already appeared that Luther was much indebted to the favourable testimonies borne towards him by Erasmus; and we shall now see that this elegant genius afterward had it in his power to render him a more important service. He happened to be at Cologne at the time at which the Elector of Saxony was also there; and this Prince, before he took any farther step in Luther's cause, sent for Erasmus, to learn his opinion, by which he was determined to be guided. At their interview,

'After some civilities, he said to Erasmus, "I have the highest antipathy to heresy, and I would rather that the earth should swallow me alive, than that I should support and favour it. But if Luther teach the truth, I never will suffer him to be crushed, let the danger of defending him be ever so great to me and mine. I confess that the points at issue are above my skill, and I do not pretend to judge, of myself, whether Luther be in the right or not: I wish to be informed, and to consult the learned. I have brought you here to know your opinion, and I entreat you to give it me with sincerity."

'Erasmus appeared surprised at this discourse; and whether it was that he was considering of his answer, or was afraid to explain himself, he remained for some time in silence. But the elector regarding him steadily, and with that grave and solemn air which appeared upon his countenance whenever he was engaged in any affair of importance, Erasmus at last broke silence. "Luther," said he,

" has committed two capital offences. He has struck at the crown of the pope, and the belly of the monks." The prince could not refrain from laughing, and never forgot this reply. Erasmus continuing his discourse, admitted that Luther was justified in attacking the abuses introduced into the church; that it was necessary they should be corrected; that the foundation of his doctrine was true, but that he could have wished for greater moderation.

' Spalatinus attended Erasmus to the house of the provost of the chapter. As soon as they had arrived there, Erasmus took a chair, and immediately wrote in short and distinct sentences his opinion concerning Luther. This writing he put into the hands of Spalatinus, to convey to his master.'

The statement was highly favourable to the reformer, and strongly censured his enemies: concluding thus; "that, in fine, the world sighed for evangelical doctrine, and that it would be extremely dangerous to oppose the general wish in an odious and violent manner."

Aleander, it is well known, endeavoured to engage Erasmus ' to write against Luther by the promise of a bishopric. It is even said that, one day being much pressed, Erasmus replied, that the undertaking was beyond his powers, and that he found more true divinity in one page of Luther's writings, than in all the compendium of St. Thomas.'

When we consider how important was the elector's support of Luther to the success of the reformation, we shall be sensible how much that cause stands obliged to Erasmus; whose opinion, had it been adverse, would in all probability have occasioned that prince to have left the reformer to his fate.

Frequent reference is made by the author to a work intitled, *A History of the Preliminaries of the Reformation, or Remarks*, &c. which, it appears, was intended to have preceded the narrative before us: but the translator says that he is not informed whether it ever was published. If it has been, we have no doubt that an English edition of it would be deemed an acceptable service to the public. Jo.

ART. VI. *The Trident;* or, the National Policy of Naval Celebration: Describing a Hieronauticon, or Naval Temple, with its Appendages; proposing a Periodical Celebration of Naval Games, and, on occasion of Victories of the first Magnitude, the Granting of Triumphs: These Works and Institutions being intended to foster the rising Arts of Britain into a full Maturity, and a successful Rivalship with those of Rome and Greece; and to keep alive, and in full lustre, to the latest Generations, the present Heroic Spirit of the British Navy. By a private Gentleman. 4to. pp. 208. with Plates. 1l. 1s. Boards. Johnson. 1802. *

POETS and artists, in all ages, have been solicitous to honour splendid atchievements, and thus to stimulate the human

* By Major John Cartwright

mind to noble and virtuous exertions. It was to be expected, therefore, after the brilliant victories lately obtained by the British Navy, that various schemes should be formed by men of genius, for a grand national commemoration of them, and for pointing to future heroes the road to fame. The first idea suggested was that of a *naval pillar;* next, that of a *magnificent colossal statue of Britannia* holding the trident; then, a *national mausoleum*, to be adorned with paintings and sculptures in honour of our defenders; and to these we are now to add that vast and stupendous conception which is detailed in the pages before us. It affords a proof of the author's boundless imagination and patriotic views: but great indeed must have been his faith, if he ever indulged a hope of seeing it executed. What a low diminutive object would St. Paul's Cathedral appear compared with a temple surmounted with a pillar, the top of which is 600 feet from the ground! And how daring must that architect be who should attempt such an erection!—The elevation of the Hieronauticon, like an academy-drawing, is calculated to produce an effect on paper, and the ideas of the author will evince the creative powers of his mind, as well as his enthusiasm for the glory of the British Navy. On these accounts, therefore, it may be pleasing to enter into some consideration of his scheme; and thus the design may be visible to the imagination; although the reality, for various reasons, will probably not be presented to the eye.

Mo-y.

Without minutely discussing the merits or defects of this plan, it may suffice for us to say that the author proposes that a hieronauticon or naval temple should be erected, in which the atchievements of our navy might be commemorated in a suitable manner by statues and decorations; by periodical games and festivals resembling those of antient Greece; and by granting triumphs, in imitation of the Romans, to great and victorious commanders. The plan of the temple and its appendages, as it is described in the several chapters of this volume, is very elaborate, and displays a high degree of imagination in the allegorical embellishments of such a costly edifice.—The execution of such a design, the author considers, would contribute not only to the glory of our naval worthies, but conduce at the same time to the cultivation and improvement of the fine arts; which would be called into action for the ornaments of the original building, and for the exhibitions in poetry, sculpture, painting, &c. which would be made at the periodical festivals.

An additional reason for the adoption of such a scheme is urged in the following extract; and we heartily wish that the rivalship, to which the author alludes in this passage, between England

England and France, might in future be the only subsisting emulation between the two countries:

'The comprehensive mind will grasp another cause for executing the projected work in a manner the most grand. When *Britain* beholds her rival, with as much policy as pride, arraying herself in the rich spoils of ravaged *Italy*; and, by her inestimable gallery of the *Thuilleries*, and her fifteen other rich collections deposited in her departments, manifesting an ambition to render her whole territory a school of the fine arts, and contriving the most captivating allurements for drawing thither all the genius of *Europe*; *Britain* has indeed a cause for alarm. If therefore *Britain* find not the means to attach to her own soil her native genius; if she strike not out, on a scale worthy of herself, encouragement to her own artists, she must of necessity see them emigrate, to swell the triumphs of her more politic rival. If in our future rivalship with *France*—a rivalship that must henceforward call forth all our facultics—we mean not that she shall acquire the ascendant, we must recollect, that the first constituent in national greatness, is elevation of mind and dignity of soul; and that those sentiments are cultivated to the highest advantage, by constant addresses to that faculty within us, which is peculiarly conversant with those qualities that are the high ornaments of man. It is the imagination which lifts the man of genius above the man of ordinary standard; the hero above the mere man of courage; in short, it is imagination which, in an eminent degree, constitutes the difference between greatness and mediocrity in men and in nations. Here is the foundation in our nature, for the high importance, in a national view, of the fine arts. Had the small states of *Greece* been as destitute of a taste for the fine arts as the vast *Persian* empire, the laurels of *Marathon* had never encircled the brow of *Miltiades!* Even in a commercial view, it is our policy to cherish the arts with a warm and fostering hand, as hath been abundantly proved, by the rapid improvements in our pottery, and a great variety of our manufactures, since the establishment of the Royal Academy; improvements which gave them a decided preference in every foreign market.

'What the fine arts alone had long done for modern *Rome* in her state of degradation, is known to every traveller, and is full of admonition, even to statesmen whose minds soar not above political arithmetic. But when the degree in which the authority of antient *Rome* was established over the minds of other nations, in consequence of the magnificence she derived from the fine arts, is duly regarded by the philosophic statesman, he will be more inclined to build his fame on a patronage of art, under the peaceful olive, than on the doubtful recourse to arms, in any case not of imperious necessity.'—

'Did but the whole island of *Britain* contain the works of art that once adorned the diminutive city of *Athens*, she would possess an inestimable treasure that would liberally fertilize her plains by the innumerable rills of wealth which artists and resorting strangers would every where diffuse over the land. And what forbids? Wants she means? Wants she natural genius? Wants she the power of obtaining materials? No: But she wants, amongst her great men, a new fashion in the objects of expence; and in her statesmen, the taste

and

and genius of a *Pericles.* She wants, also, INSTITUTIONS fertile in the productions of art, and rouzing the energies of genius; institutions, by means of which a wise legislature may effect moral purposes of the highest import to society.

'Such institutions were the celebrated games of *Greece,* which in the highest degree contributed to the superiority of the *Greek* nations, in arms, arts, and literature.'

The succeeding passage developes the author's views of national policy, and will discover *unde movetur opus:*

'The first, and paramount, of all national interests, is political freedom; the only legitimate cause of war, self-defence; the only defence which, in respect of public freedom, is safe, and, in respect of invasion, infallible, is the people themselves being armed. To the great ALFRED we, in this country, owe a system of defence and tranquillity—which, in our *posse comitatus,* has a neglected existence—the most perfect that the wit of man has yet conceived, and, were it but restored to full vigour, we need never keep at home, in time of war, more than a sufficiency of ships for chastising such hostile cruisers as might insult our coasts, or for cutting off the retreat of predatory invaders; while all the rest might spread themselves, without reserve, wherever we had dependencies, infant colonies, or commerce to protect; and the defence of such dependencies and colonies, and the operations of offensive war abroad, are the sole services we need require at the hands of a professional soldiery; thus augmenting, in a high degree, our military strength, without augmenting our expences.

'Real colonies are off-sets, shooting from the root of the mother country, nourished by the same juices, governed by the same kind of law, and entitled to the same freedom; so, when they have grown to maturity, it is their duty to defend themselves, and it must ever be the interest of the mother country, on reasonable terms, to protect their commerce. Colonies, while properly treated, are gardens, richly productive of trade; whence they become augmentations of natural strength and power, which, if wisely exercised, will wear well. But foreign subjugated *dependencies* are of another origin, another character, and necessarily tend to other consequences. They are, in an eminent degree, the seed-beds of war; and, like the spices and spirituous liquors, which some of them produce, although for a while they strengthen and invigorate, their latent tendency, unless counteracted by uncommon wisdom and virtue, is to debilitate and destroy; and, in case they are of a nature to yield great wealth in return for little industry, then that tendency will become very obvious, and the danger much increased.'

It should be considered, however, that we are not, like the Romans, a nation thirsting after the conquest of the world, but a commercial and a peaceful people. Another objection lies against the adoption of rites and ceremonies connected with the popular superstition of Greece and Rome. This is not a puritanical plea, but justified rather by a consideration of

cause

cause and effect on the popular mind. It is not possible to separate, in the conceptions of the vulgar, allegorical from real religion. Philosophers would be in no danger from the introduction of Neptune, Mars, &c. into a temple of Fame: but the populace are no philosophers, and they will be influenced by the impressions made on their senses.

Since the publication of this volume, the author has been induced to alter the naval ode which appears at page 97; and consequently it will be but fair to inform his readers, that some corresponding alterations will be necessary in the designs for the bas-relief proposed to be taken from the sentiments of that ode. —As to our honest tars, we cannot suppose that their valour or zeal for the honour of their country would be animated to an unusual pitch by Grecian Models and Grecian Muses. Contrary to the author's expectation, we apprehend that they would prefer the sign of the *Three Tuns* to that of *Thalia*, and would not be reconciled to *Polyhymnia* till they had transformed it to their taste, after the manner now pursued by them with respect to the classical and foreign names of ships in the navy; pronouncing the *Bellerophon*, the *Bully-Ruffian*; the *Bienfaisant*, the *Bonny Pheasant*; the *Æolus*, the *Alehouse*, &c. The naval ode, however, (a paraphrase on the favorite *Rule, Britannia,*) they will understand; and, as its sentiments ought to glow in all British bosoms, whether afloat or on shore, we shall give it from the corrected copy which has been communicated to us:

'THE NAVAL ODE.

1.

'When, from old Ocean's dread profound,
Up rose our Isle, at Heaven's command,
The Triton Band, with trumpet's sound,
Proclaimed this Charter of the land;
Rule, Britannia, rule the waves;
Britons never will be slaves.

2.

'Though potent hosts, combin'd, assail;
Thine empire, still, Thou shalt maintain;
Still, still thy Genius shall prevail,
And guardian gods repeat this strain;
Rule, Britannia, &c.

3.

'Ev'n more majestic, shalt Thou rise,
More awful, from each foreign stroke;
As warring winds, that shake the skies,
Root but more firm thy native oak.
Rule, &c.

'Thee,

4.

'Thee, lawless tyrants ne'er shall tame;
All their attempts to bend Thee down,
Shall but arouse thy gen'rous flame,
Their woe to work, and thy renown.
Rule, Britannia, rule the waves;
Britons never will be slaves.

5.

'The rural sceptre thou shalt sway;
In commerce, too, supreme shalt reign;
All seas thy Trident shall obey,
And hail Thee Mistress of the Main.
Rule, &c.

6.

'The Muses, e'er with Freedom found,
Shall to thy happy coasts repair;
Blest Isle, with matchless beauty crown'd,
And manly hearts to guard the Fair.
Rule, &c.

7.

'The nations, not so blest as Thee,
Must in their turns to tyrants fall;
While Thou shalt flourish, great and free,
The envy, fear, yet hope of all.
Rule, Britannia, &c.'

Perhaps it will be better to expend the national money in maintaining our actual superiority on the seas, than in erecting monuments. If the empire of the ocean should be wrested from us, useless and worse than useless would be the pillar, temple, or pyramid, which recorded the names of our once victorious heroes and proclaimed our departed glory. The thanks of Englishmen, however, should be given to the motives of the respectable author of this volume; while equal praise is due to the minute attention, the elaborate details, and the creditable talents, which have been bestowed on his design.

Mo-y.

See different marks.

ART. VII. *A Review of the French Revolution;* with Inferences respecting Men and Manners in all Ranks of Society; and the Moral Improvement of Peace. By the Rev. William Cameron, Kirknewton. 8vo. pp. 237. 6s. 6d. Boards. Hill, Edinburgh; Cadell and Davies, London. 1802.

WE agree with the author of this publication in lamenting the abuse to which, in the present age, a great many good things have been exposed; and we do not deny that philosophical inquiry, toleration, our general prosperity, and in fine

fine nearly all our blessings, have submitted to this fate. If we go thus far with Mr. Cameron, however, we cannot follow him in his predilections; we have no relish for barbarism; we do not wish to see intolerance rear its head among us; we applaud no measures, and we exult in no events, which have humbled the spirit and mortified the just pride of the nation. Why are we to be told, for ever, that the French egregiously misused the liberty which they gained, and that they have shewn themselves incapable of truly estimating and enjoying it? Is this a reason which should induce Englishmen to surrender their rights, abjure their privileges, consecrate arbitrary rule, and cancel the fairest and most beneficial charter which the heroism of brave ancestry, the experience of ages, and the growing wisdom of time, united to procure, and to render the heritage of a nation? Is this the sacrifice which, for the good of our souls, and the quiet of society, we are required to make? Or is it serving Christianity, to represent it as favourable to the uncontrolled power of rulers, and hostile to the free state of man? The servile sophists who would thus describe it are not more enemies to human welfare, than they are false traitors to the divine religion whose offices they administer. That heavenly system as strongly enjoins rulers not to exceed the limits of their commissions, as it requires subjects to fulfil their obligations; the lawless oppressive magistrate is not less condemned by its maxims, than the private individual who has violated his allegiance: inculcating the universal obligation to purity of motive, to rectitude of conduct, and to general virtuous demeanour, it necessarily inspires its professors with a hatred of tyranny, corruption, and oppression; and it recognizes sound political liberty as its best ally, in advancing the human character to perfection. The tenet that the Christian system is favourable to despotism, and draws no line between it and legitimate defined authority, is as unfounded as it is derogatory to the benevolent Author of our faith.

In reading this work, we marked innumerable passages which bespoke the extremes of one kind to which the author had been led by his detestation of opposite excesses; and we had proceeded to quote them, and to subjoin the annotations which they required. We have at last, however, been induced to cancel the larger portion of them, by finding that they had extended to a length to which we dared not trespass on the patience of our readers, with such ungrateful materials. A few of them must suffice, to shew the nature of Mr. Cameron's views and doctrines.

Having enumerated the horrors of the revolutionary period, the author lays them all at the door of philosophy, which

he thus apostrophizes: 'Behold these, the wondrous effects of philosophy, nursed in the bosom of peace, of wealth, and prosperity, and raised thus to enlighten and ennoble the glorious and ever memorable eighteenth century!' What are we to understand by this philosophy, here so cavalierly treated? Is it that which teaches us to apply demonstration to mathematics, induction to physics, and analysis to moral inquiries; which directs us, by a proper course of dispassionate research, to ascertain the utility of things, and to estimate and value them accordingly? How long will writers persist in this vague and dangerous abuse of a term which, in its true meaning, imports studies so essential to the happiness and dignity of man!

Mr. Cameron assures us that,

'When subjects remain peaceable and loyal, rulers are inclined to be mild and indulgent; when turbulent and rebellious, rulers will consequently be suspicious and severe. On this principle, the plain precepts of Christianity, which forbid resistance, tend not only to make happy and contented people, but gentle and merciful magistrates; as, "*a soft answer turneth away wrath,*" and generally conciliates favour at last, even from the most cruel disposition. An instance of this was found in Tiberius Cæsar, who was a merciless tyrant to his own rebellious subjects, but favourable to Christians, on account of their virtue and loyalty inspired by their religion, and he therefore denounced death on all their enemies. Augustus Cæsar, while his power was disputed, appeared cruel and distrustful; the moment he became absolute, he became also mild and unsuspicious, and the greatest blessing that Rome ever experienced in a prince.'

Tiberius 'a merciless tyrant to his own rebellious subjects!' Was he a tyrant only to rebels?—When Augustus became absolute, then he became all that was good! What is the inference? If an usurper, if a limited potentate, harasses and oppresses his subjects, let them render legitimate the station of the one, let them resign to the other all their rights, and invest him with uncontrolled power? Is this the doctrine preached at Kirknewton; and which, it is insinuated, the *great* do not countenance as they ought by their personal attendance?

The tolerant spirit which, in our judgment, was so great an ornament to the pages of Dr. Campbell's masterly reply to Mr. Hume *, is here bitterly reprobated. What Mr. Cameron would have had done to the poor philosopher, whose unfortunate sceptical turn we lamented as much as he did, he is not obliging enough to tell us: but we may collect it from the marked aversion with which he notices the declaration of Dr. C. 'that he should be "heartily sorry if ever in this island,

* See M. R. vol. xxxv. N. S. p. 264.

the

the asylum of liberty, any other check should be given to the adversaries of religion" than such as he himself has given.' Why will not Mr. Cameron speak out, and let us know what the discipline is which he would have applied to the literary veteran?—Similar delinquency is attached to an illustrious cotemporary of Principal C., of higher rank, and of more refined and profound literature; we mean the late Bishop of London; who, in his celebrated sermon at Durham, delivered sentiments which exactly coincide with those of the northern Professor, against which the anathemas of the Presbyter of Kirknewton are fulminated.

Nothing is more reprobated by Mr. Cameron, and by writers of his cast, than laxity of religious principles: but what was our surprize when we read the following passage in his work!

'When we consider the extreme corruption of human nature, and what kind of laws is best adapted to restrain and rectify this corruption, the institutions of Popery will not appear *all* so black and atrocious as our *violent* reformers represent them; especially when we have now experienced the effects of civil and religious liberty in Church and State, in the innumerable puny religious sects of Christianity, the political clubs and societies eternally squabbling, spreading schism and sedition universally through the kingdom, to the scandal, disquiet, and danger of the constitution; and still more especially, when we have now experienced *liberty completely triumphant*, and can compare the ancient Hierarchy and Monarchy with a republican French Directory.'

Does this gentle language respecting the Romish religion proclaim no departure from the principles of forefathers, which Mr. C. represents it as so meritorious steadily to support, and to preserve untainted? How many years have passed since a Scotch divine would have been brought before the Presbytery, and then ordered to appear before the General Assembly, for half this complaisance to the w—— of Babylon?

Having dilated on the evils that have followed from the ill use which this age has made of toleration, and of civil and religious liberty, the author bursts out, and demands:

'Have not individuals, both in a public and private capacity, both as rulers and subjects, been allowed to speak, and write, and publish without controul, the most inflammatory and seditious sentiments, through a course of many years? Have not clubs and associations of all ranks of people been allowed openly and fearlessly to libel the laws, the supreme legislature and courts of justice, to insult with impunity the sacred dignity of Majesty, and thus avowedly and daringly to summon the people to actual rebellion? Has not the liberty of the press been abused into licensed scandal, in being suffered to pour forth the foulest and most pestilential torrent of defamation of dignities, of sophistry and treason, from the many-mouthed hydras of Chronicles,

Chronicles, Gazetteers, and Couriers, monthly, weekly, daily, and hourly teeming in every city and parish of the kingdom, sufficient in one twelvemonth to poison and pervert, or at least to confound, distract, and rouse to insurrection twenty millions of people?'

He then adds these terrible lines, which seem to pass sentence of death on the first of human blessings, the proud distinction of Britons:

'It is much to be dreaded, that Liberty has been so long abused and corrupted to the heart, that a complete and radical cure may endanger her very existence, and *that her death may be thought preferable* to the evils she has occasioned, by assuming the form and character of Anarchy, of all imaginable monsters or demons the most hideous and destructive.'

We hate, as much as the author does, all licentiousness, anarchy, and insubordination: but never with our consent shall that glorious freedom which our forefathers asserted, established, and transmitted to us, be violated in the smallest degree. We deprecate dangers of all kinds: but, in the choice of evils, we adopt from our hearts the sentiment, *malo periculosam libertatem, quam quietum servitium*; an alternative which has guided the conduct of the heroes and martyrs of liberty in every period of our history.

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ART. VIII. *The History of the Anglo-Saxons,* from the Death of Egbert to the Norman Conquest. Vols. II. and III. By Sh. Turner, F. A. S. 8vo. pp. 400. each Vol. 16s. Boards. Cadell and Davies. 1801.

THE early records of all nations labour under similar defects and obscurities, from the operation of the same causes. As a Roman historian observes, *omnis antiquitas fabulosa est;* and when ignorance and superstition generally prevail, history will be, according to the remark of another antient, *poeticis magis decora fabulis, quam incorruptis rerum gestarum monumentis.* The annals of our own country are not less illustrative of this fact than the mythological periods of Grecian and Roman story; and, in availing ourselves of the accounts of our remote ancestors, we must recollect the darkness with which they were enveloped, and exercise no inconsiderable portion of philosophical acumen in discerning the truth through the thick mass of legendary fiction. In composing the first part of the work before us, (see M.R. Vol. xxxiii. N. S. p. 293.) Mr. Turner was obliged to have recourse to materials of this kind; and though, in advancing, he approaches at every step nearer to the region of authentic narrative, the track which he pursues in these subsequent volumes is often too much obscured

scured to be trodden with absolute confidence and satisfaction. It must be admitted that little thought and diligence have been exerted on the history of England, anterior to the Conquest; and the reasons for this deficiency appear to have been a conviction of the rude and savage state of our Saxon ancestors, with the despair of arriving even by the most painful research at genuine information. We are ~~obliged~~ indebted, however, to the antiquary who is not deterred by the difficulty of the undertaking; and who endeavours to illustrate a portion of our history, which, if not the most momentous, ought by no means to be neglected.

In order to interest us in the details contained in these volumes, Mr. Turner observes that

'The giant empire of all-conquering Rome had secured for the little dwarf, from which it sprang, an everliving sympathy and veneration. But has not the British nation diffused itself with glory into every quarter of the globe? Will it not be ranked with the most celebrated, for arms, for arts, for letters, for commerce, and for science? Surely then the childhood and growth of this people cannot disgrace the curiosity of their descendants.'—'We owe to the institutions, the bravery, and the virtues of our Anglo-Saxon ancestors, so much of that glory and happiness, which for ages have been naturalized among us, that it is a reasonable tribute of our gratitude, to consecrate their memory with renewed admiration.'

Saxon literature being essential to the elucidation of Saxon history, it is recommended as an object of study; and, since there are some MS. Saxon Chronicles in the Cotton Library, which contain passages not to be found elsewhere, Mr. T. is of opinion that they ought to be printed for the public use. He adds: 'If the Society of Antiquaries could spare a part of its funds for this laudable purpose, it would deserve the thanks, not only of the curious student, but of the nation at large, whose ancient history they would conduce to elucidate. If the funds of this society are already too well appropriated to be diverted to other objects, perhaps the Committee of the House of Commons, whose labours on our ancient Records do honour to the country, might not deem the subject unworthy of their consideration.'

We are informed by Mr. T. that he has been occupied eleven years in this undertaking; which was suggested by the reflection that, with the exception of one or two slight references, the northern literature had never been consulted by the English historiographers. For attempting to remedy this omission, we are certainly obliged to him; and though we are not likely to derive much real knowlege by appealing to the Quida or death-song of Ragnar Lodbrog, and other similar fictions, yet, as the early part of our annals is involved with those of the

northern nations, their antiquities may serve in some measure to elucidate our own. Under this impression, the author, after having adverted to the fabulous theories of the north, in which the antiquary has exhibited the most grotesque frost-work, proceeds to consider the political state of Norway, Sweden, and Denmark, in the eighth and ninth centuries, with the first aggression of the Northmen on the Anglo-Saxons. Here Mr. T. is required to notice the singular empire of the sea-kings and vikingr of the North, of which he gives the following description:

'In speaking of kings and kingdoms, we use words of swelling sound, and magnificent import. Splendour, extensive dominion, pomp, power, and venerated dignity, are the majestic images which arise in our minds when we hear of thrones. But we must dismiss from our thoughts the fascinating appendages to modern royalty, when we contemplate the petty sovereigns of the north. Some of their kingdoms may have equalled an English county in extent, but many would have been rivalled by our hundreds. If we call to our recollection the regions about the Niger, and survey, in Mr. Parke's narrations, the little potentates he visited, and their simple mansions, we shall have more reasonable notions of the majesty of the Baltic. Seated in their rural halls, with a small band of followers scattered about, these northern Fylki-kings were often victims to any pirate who assailed them. They had neither castles, cities, nor defensive fortifications. Even the Thiod-Kongr, the preponderant ruler, sometimes fell before one of his inferiors whom plunder had enriched.

'When we review these kings and sub-kings of the north, we behold only a part of its political situation. A phenomenon of the most disastrous nature at the same time appeared in the Baltic, which has no parallel in the history of man.

'This was the prevalence of sovereigns who possessed neither country nor subjects, and yet filled every region adjacent with blood and misery. The sea-kings of the north were a race of beings whom Europe beheld with horror. Without a yard of territorial property, without any towns, or visible nation, with no wealth but their ships, no force but their crews, and no hope but from their swords, the sea-kings swarmed upon the boisterous ocean, visited like the fiends of vengeance every district they could approach, and maintained a fearful empire on that element, whose impartial terrors seem to mock the attempt of converting it into kingdoms. Never to sleep under a smoaky roof, nor to indulge in the cheerful cup over a hearth, were the boasts of these watery sovereigns, who not only flourished in the plunder of the sea and its shores, but who sometimes amassed so much booty, and enlisted so many followers, as to be able to assault provinces for permanent conquest. Thus Haki and Hagbard were sea-kings; their reputation induced many bands of rovers to join their fortunes. They attacked the king of Upsal, whom Haki defeated and succeeded. Some years afterwards, the sons of Yngvi, who had become sea-kings, and lived wholly in their war ships, roamed the ocean

ocean in search of adventures. They encountered the king of Haley-ia and hanged him. They also assaulted Haki and overpowered him. Solvi was a sea-king, and infested the eastern regions of the Baltic with his depredations. He suddenly landed in Sweden in the night, surrounded the house where the king of Upsal was sleeping, and applying firebrands reduced all who were in it to ashes. Such was the generous warfare of these royal pirates.'

Snorro (here called Snorre) mentions Ivar as having possessed dominion in England: but Mr. T. concludes his examination of the aggressions of the Northmen, by asserting that 'we are fully warranted, by the general tenor of our history, to deny the pretended conquests of any part of England by Ivar or his successors. If any of them approached England before 787, it was but for the purpose of piratical plunder. In the incidents preserved in our annals of the years 787 and 793, we may be confident we behold the full amount of their successes. A landing, a depredation, and a departure, compose all the sovereignty which they obtained in the realms of the Anglo-Saxons, before that disastrous period to which this narration is approaching.'

This period commences with the reign of Ethelwulph. Those of Ethelbert and Ethelred include the expeditions of Ragnar and his sons, with an account of the death of the former, and the revenge taken by the latter; which differs somewhat from the English chronicles:

'Ella at that time commanded in the throne of Deira, and with the force of his kingdom marched up to the fearless Vikingr; a fierce, though unequal conflict ensued. It was a Danish maxim never to refuse the combat, even with the most superior foe. Ragnar, clothed in the garments which he had received from his beloved Aslauga at their parting, four times pierced the ranks of Ella; his friends fell one by one around him, and he at last was taken prisoner alive.

'But Ella knew not the rights of the unfortunate, nor the duties of a conqueror. He obeyed the impulse of barbarian resentment, and doomed his illustrious prisoner to perish with lingering pain in a dungeon, stung by venomous snakes.' *

In 866, the Northern invaders, under the command of Ingwar and Ubbo (the *Ivar* and *Hubba* of the common histories, and here in p. 133 spelt Inguar and Ubba) renewed their hostilities; and in the following spring they obtained a victory over the Northumbrians, when Osbert and Ella, their chiefs, perished. 'The sons of Ragnar inflicted a cruel and inhuman retaliation on Ella for their father's sufferings. They cut the figure of an eagle on his back (Mr. T. should have said, they

* The stories of the *Boat* and the *Dog* are not detailed.

made a spread-eagle of him, by hewing him down the back), divided his ribs to tear out his lungs, and agonized his lacerated flesh by the addition of the saline stimulant.'

The reign of Alfred, whose birth is stated by the present writer as a splendid epoch in the history of human happiness, is narrated at some length. The cause of his flight is particularly investigated; and Mr. T. inclines to believe that Alfred, having offended his people and being deserted by them, was induced to hide himself in the deepest retirement. His literary character is minutely drawn; and the very circumstance of his learning to read calls forth these elaborate reflections:

'To read! it is a simple, infantine occupation. It is a proficiency which even babies can attain. There scarcely lives a being now so miserable who has not acquired the petty qualification. Because it is the first employment of our immature years, and is an attainment almost universal, we think of it so slightly that many may deem it unworthy of being noticed in the history of Alfred. But though it is now an indispensible requisite to every order of society, it was then neglected and despised even in royal and clerical education. The brothers of Alfred, who preceded him on the throne, disdained it. That class of the nation, in whom all the learning of barbarous times concentrates, was in general ignorant of it: and let us not forget that the knowledge of the alphabet is in reality the possession of a fairy wand of most stupendous power. Did a magician offer us by his art to transport us to the busy streets of Athens or of Rome, while Demosthenes harangued, or Socrates taught, or Virgil sang, to make past ages live again, and to revive every character which adorned them; could he pass all the regions of the globe at our pleasure before us, and pour upon our minds all the reasonings of intellect, all the discoveries of philosophy, and all the experience of time; how should we acclaim the magnificent proposal! To learn to read, is to acquire this wonderful faculty. Had Alfred never known the alphabet, he would have known nothing but the thoughts and actions of barbarian Saxons, and ferocious Danes; but possessed of that magical telescope which brought to his view the anterior ages of humanity, and all their immortalized personages, he strove for virtues which he could not else have conceived: he became a model of wisdom and excellence himself, for other generations to resemble.'

Alfred's political conduct is also highly praised by Mr. T., as by most other writers. Among other remarks, however, he is said to have been inflexible in exacting from all a competence for their office: but how does this agree with his elevating the swine-herd, in whose cottage he sought for concealment, to the see of Winchester?

The victory of Alfred's successor, Athelstan, over Anlaf at Brunanburh is minutely detailed. It is usually recorded that, when Athelstan's sword broke in the handle, he was supplied with another by a miracle: but this fabulous statement is put into

into the following plain English by Mr. T.—'Odo, the archbishop of Canterbury, attended the monarch to the battle of Brunanburh, and, hearing of the breaking of the king's sword, immediately supplied the loss.'—The same explanation of a miracle occurs in the life of Dunstan:

'A fever interrupted his advancement, and all the horrors of a temporary frenzy ensued, accompanied with that debility which in this disease sometimes announces the departure of life, and sometimes a crisis which is to end in convalescence. In this state a sudden access of delirium came on. He leapt from his bed, eluded his nurse, and seizing a stick which was near him, he ran over the neighbouring plains and mountains, fancying that wild dogs were pursuing him. His wanderings led him towards night near the church. Workmen, during the day, had been mending the roof. Dunstan ran madly up their scaffold, roamed over the top, and with that casual felicity which frenzy sometimes experiences, he got unconsciously to the bottom of the church, where a heavy sleep concluded his delirious excursion *. He waked with returned intellect, and was naturally surprized at his new situation. As the church doors had not been opened, both he and the attendants of the place wondered how he got there †.'

In surveying the last state of Northern piracy, the author traces the gradual advancement of commerce, which operated to the destruction of this lawless practice:

'The continuance of piracy would be expected to operate as a death-bell to traffic; but wherever profit is seen to glitter, though danger guards every avenue, and the terrific spectre of death even rests upon the idol, men will rush to grasp, though they perish in the effort. Rude as the Northmen were in manners, arts, and virtues, they wanted commodities from each other, which the productive industry or resources of any one place could not supply. Hence skins for cloathing were carried from Iceland to Norway. Fish, cattle,

'* This is the statement in the MS. Cleop. B. 13. which I think to be peculiarly valuable, because it shews us the simple and natural truth of an incident which the *future* biographers of Dunstan have converted into an elaborate and ridiculous miracle. It gives a good specimen how monastic fancy, by its peculiar machinery, has transformed natural incidents into celestial atchievements. When reflection sobers the mind of Achilles, it is Pallas who descends to whisper in his ear; when Dunstan runs over a church in a delirium, angels are called down to protect him from the devil, to burst the roof, and to place him safely on the pavement.'

'† This ancient life gives to this event none of those silly appendages of angels and devils, which credulity afterwards added. After mentioning his sleep, it merely says, "Exsurgens autem post momenti spatium ammirari admodum una cum custodibus cœperat quo pacto, quove ingenio introierat, cernens etiam quod templi ostium clausum munitumque extiterat." MS. Cleop.'

and corn, their food, were often, from partial famines, required to be interchanged. Hemp, or seal skins, or whale hides, were needed for ropes. Captives were to be sold, and, of course, slaves to be purchased; besides many articles of war and luxury.

'The necessity of conveying from coast to coast the wanted commodities, turned a part of society into merchants: their places of resort became noted. Thus Tunsberg in Norway was much frequented by merchant ships, which came to it not only from the adjoining Vikia, and the more northern regions, but from Denmark and Saxony. Birca in Sweden was another considerable emporium, in which vessels of merchandize came from all parts of the Baltic to acquire or to exchange the necessaries of life, though its wealth and excellent harbours perpetually invited depredations of the Vikingr. Our Dublin was in those days much frequented for trade.

'It was auspicious to the future predominance of civilized habits that commerce became *honourable*. This circumstance in such an age of general warfare is as remarkable as beneficial. Perhaps the honour attached to commerce arose partly from the Vikingr disposing of their spoils themselves, and partly from the necessity they felt for the objects of traffic. The merchants who ventured to sail through such an ambush of pirates could not at first have been very numerous, and this rarity gave them increased value, and even dignity. In time also kings became their patrons.

'Commerce was, however, in such credit, that Biorn prince of Westfold, the son of Harald Harfragre, became a merchant, and by his more warlike brothers was distinguished by that title. Others also, of illustrious ancestry, were traders, and are mentioned for the affluence acquired by it.

'Traffic being thus respectable, it is no wonder that another circumstance arose which operated to suppress piracy. This was the remarkable fact, that the two professions of pirate and merchant became in many instances to be blended. The same persons were at one time roaming to plunder, at another voyaging to trade: thus the people of Vikia are described as very commercial at the same time that many of them were Vikingr. Thus the friend whom Hakon the Bad had selected to circumvent Olaf the son of Tryggva, had been long a pirate, but he was also a merchant, and was employed to visit Dublin in that capacity. Thus Lodinus, though he had sometimes pirated, was a merchant, and in his mercantile character visited Estland. Biorn, surnamed the Trader, had also practised piracy. Thus the celebrated men of Jomsburg were as eminent for their commercial as for their depredatory activity. It was perhaps from their martial habits and equipments, arising from this alternation of pursuit, that merchants were enabled to combat with the pirates who attacked them. They sometimes secured the success of their defensive exertions by voyaging in companies.'—

'As soon as the Vikingr stooped from the pursuit of sanguinary glory to collect profit from traffic, piracy, as a laudable custom, must have begun to be undermined. It must have received another fatal blow, as soon as agriculture became reputable. Though valour was still the pride of the day, many chiefs were perpetually arising of peaceable

peaceable and unwarlike habits. At the period of which we now speak, one Sigurd Syr, the king, who educated Saint Olave of Norway, is particularly described to us as assiduous in his domestic occupations; who often surveyed his fields and meadows, and flocks and herds, and who was fond of frequenting the places where the handicraft labours were carried on. His pupil, Olave, though in the first part of his life he became a sea king, yet among other things was educated to manual arts as well as warlike exercises. The sweets of landed property and peaceable occupations once experienced, the impulse of nature would urge the chiefs to favour husbandry, and to induce or to compel a part, ever increasing, of the northern population to pursue the labours of the field in preference to war. Every regular and settled monarch favoured the new habit. Though the disorderly reigns which followed Harald Harfragre made his law against pirates almost obsolete, yet as soon as the government of Norway became established in Saint Olave, he revived the prohibition. He forbade all rapine. He enforced his law so rigorously, that though the Vikingr were the children of the most potent chiefs, he punished the offenders by the loss of life or limb: nor could prayers or money avert the penalty. One of the Canutes was equally hostile to the habits of the Vikingr. He prohibited all rapine and violence throughout his kingdom, and was highly displeased that Egill should have pirated in the summer. "In addicting yourself to piracy," said the king, "you have done an abominable thing. It is a Pagan custom, and I forbid it."—

'On the whole we may state, that after the tenth century piracy became discreditable, and that in every succeeding reign it approached nearer to its extinction; until it was completely superseded by the influence of commerce, the firmer establishment of legal governments, improved notions of morality, and the experience of the superior comforts of social order, industry, and peaceful pursuits.'

The reign of Edmund Ironside includes an account, never yet given in English history, of the obscure origin of the famous Earl Godwin; who, during three reigns, possessed a power little less than sovereign;—and the volumes close with the life of Harold the Second, son of Earl Godwin, whose death at the battle of Hastings terminated the Anglo-Saxon dynasty, and transferred the English sceptre to the Norman race. Here Mr. T. appeals to the tapestry of Bayeux as an historic document: but it can only be regarded as *ex parte* evidence, or the picture which William and his followers were desirous of transmitting to posterity.—The description of Harold's conflict with the Norman conqueror concludes with these remarks:

'Though Harold had fallen, the great strength of the country was untouched. It had however happened, that Harold's brothers, whose influence might have soon created a new army, perished before him. No heir was in the country to whom the crown could be given. There was no chief of enterprize like Harold, who was disposed to seize the dignity, and to appeal to the country for its support. Wil-

liam therefore, after his victory, found a vacant throne, and a country without a leader. His own claims were plausible. The venerated ruler of their religious feelings had sanctified them by his approbation. He had professed to fight the cause of God. He was recommended by the merit of a brilliant victory. He was accordingly permitted to march quietly to the crown, and it was placed on his head before opposition could be embodied to prevent it.

'Shall we not say that William's enterprize succeeded against all probability; and that chance, or rather Providence, was the agent which enthroned him?'

These extracts will enable the reader to form some judgment of the general execution of this history; which the author, in the conclusion of his preface, appears to contemplate with self gratulation. We shall hope to escape the heavy charge of 'malignant detraction' (a singular version of *obtrectandi studio*), and even the lighter one of *a desire of finding fault* (a translation which Mr. T. might have adopted), if we remark that some errors remain to be corrected, and that the style is often inelegant and inflated. In Vol. II. p. 97. the author says; 'In some, the fairy flower never rises from its seed-bud, till the scenes of life have nearly passed through all their mutations; then too late in its vegetation, doomed to know no more the genial spring of youth, or the ripening season of manhood, it pines with debility through the dreary evenings of the remaining life, till death's chilling winter annihilates its vitality.' At p. 140, we have a 'depthless whirlpool.' At p. 169, we have not only 'a momentary obscuration which lasts only while we gaze,' but an 'Alpine chain of obstacles.'—P. 180, 'the moving ice-rock of the pole intimidates strength into imbecility.' P. 191, Alfred is said to have 'coerced with irritability.' P. 217, in a note, Mr. T. adds, 'the scite of Luna is unknown;' though, by turning to Cellarius, he would have found it thus described: "*Luna, vetus opidum, ad ripam Macræ sinistram, haud procul a mari.*"* P. 234, 'there is a vivaciousness in his despair.'—The circumstance of Edward having been twice married is thus narrated: 'He was twice a candidate for that endearing felicity which the connubial union never fails to reciprocate between amiable hearts and well instructed minds,'—and death is expressed by a variety of periphrases.

On the whole, however, Mr. Turner is intitled to thanks and to praise; and his work may be consulted with advantage by future historians. In a second edition, we trust that it will in every respect undergo that revision which may do full honour to the author.

Mo-y.

* In Persius, Sat. VI., which was written at the port of *Luna*, this line is quoted from Ennius;

"*Lunai portum, est operæ cognoscere, cives.*"

ART. IX. *History of the British Expedition to Egypt;* to which is subjoined, a Sketch of the present State of that Country, and its Means of Defence. By Robert Thomas Wilson, Lieutenant-Colonel of Cavalry in his Britannic Majesty's Service, and Knight of the Imperial Military Order of Maria Theresa. 4to. 1l. 11s. 6d. Boards. Egerton. 1802.

AMID the variety of historical works which now enrich the literature of this country, every class of readers may meet with full gratification. The taste of the philosopher, the politician, and the soldier, is almost exclusively consulted in different publications; and to this diversity, the eventful period, through which we have lately passed, is particularly favourable. The volume before us, which we announced in our number for October last, p. 172, 174, will hold a distinguished place among the military journals of the brilliant campaign in Egypt; both from the distinctness of its details, and from the criticisms which the author has bestowed on some French accounts of the same transactions. The style of the performance, indeed, is not unexceptionable: but the work cannot fail to meet with a favourable reception, as a plain narrative, given by an eye-witness, of facts which do honour to our country. Sir R. Wilson says, in his preface,

'As to the contents, I solemnly declare to the British nation, that I have endeavoured to relate a faithful narrative of a campaign, which, combined with the naval victories, and their own magnanimity, have elevated the glory of our country to the proudest altitude. Nor should England pride herself alone on the military services of the Egyptian army; throughout the war her troops have fought with equal gallantry: but she may also boast that the moral conduct of that army has exalted her fame on a foundation more durable than victory, erecting her monuments of honour upon the gratitude and admiration of mankind.'

We could dwell with pleasure on every part of this narration: but the facts are too recent, and too fully in possession of the public mind, to render such minuteness desireable. The details of the memorable 21st of March, however, will always be read with delight; and, in the present author's representation, much of the scene actually passes before our eyes;

'On the memorable 21st of March the army as usual was under arms at three o'clock in the morning; all was quiet till half past three o'clock, when the report of a musquet was heard at the extremity of the left. Instantly afterwards a cannon fired, scattered musquetry succeeded, and then two more guns. For a moment attention was directed to that quarter. All were convinced that a general attack was commencing, but it was immediately evident that the firing was too feeble on the left to believe *that* to be the point of

of the enemy's serious object. Indeed this was the universal sentiment; and General Moore, who as general officer of the night, on the first alarm proceeded to the left, was so impressed with this idea, that he turned back to the right.

'For a few minutes all was still; but it was the awful suspense of anxious expectation, not of apprehension. Every eye was painfully extended forwards through the gloomy mist of the atmosphere, and the ears strained to catch the smallest sound. Occasionally the eastern horizon was anxiously regarded; but though the grey of the morning was perceptible, it seemed reluctantly to break. On a sudden, loud shouts were heard in front of the right, which fully certified the enemy's intention, a roar of musquetry immediately succeeded, and the action there became general.

'The enemy, covered by the unequal surface of the ground, had advanced unperceived as far as the videttes, and continued to press on with them and the retiring piquets of infantry to the main position with all possible celerity; one column directed itself upon the ruins where the 58th were posted, the front of which was considerably more extensive than the front of the regiment; but some parts of the wall still standing, it admitted of the regiment's dividing itself, but scarcely notwithstanding did the troops fill up the different openings. Colonel Houston, who commanded, faintly perceived the column of the enemy advancing with beat of drums and huzzas; but fearing lest the English piquets might be preceding, he allowed it to approach so close that the glazed hats were clearly distinguished, when he ordered the grenadiers to fire, which was followed by the whole regiment, and repeated with several rounds. These continued and well directed discharges not only checked but made the enemy's column retire quickly into a hollow some distance in their rear, when it shortly afterwards wheeled to the right, and endeavoured to force round the redoubt in front of its left, with another column, directing its march upon the battery. The 28th regiment stationed there opened a heavy fire on that part of the enemy which attempted to storm the redoubt in front; but the main body of the two columns now joined to a third, forced in behind the redoubt, and whilst some remained to attack it thus in the rear, the rest penetrated into the ruins. Colonel Crowdjye, who commanded the left of the 58th, observing their advance through the openings, wheeled back two companies, and after two or three rounds of fire advanced on the enemy with the bayonet. At this instant the 23d regiment appeared to support, having moved for that purpose from its station, and the 42d also advancing on the exterior side of the ruins to cover the opening on the left of the redoubt, so cut off the troops which had entered, that after a severe loss they were obliged to surrender. The 28th regiment had presented, as well as the 58th, the extraordinary spectacle of troops fighting at the same time to the front, flanks, and rear. Although thus surrounded, the 28th regiment remained fixed to the platform of the parapet, and preserving its order continued a contest unexampled before this day. Colonel Chambers had the honour of commanding, Colonel Paget having been wounded at the commencement of the action. The advance of

the 42d relieved the 28th for a moment from this unequal attack; but as that regiment approached the right of the redoubt, the first line of the enemy's cavalry, passing by the left of the redoubt, floundering over the tents and in the holes dug in the encampment of the 28th regiment, charged en masse, and overwhelmed the 42d; yet, though broken, this gallant corps was not defeated; individually it resisted, and the conduct of each man exalted still more the high character of the regiment. Colonel Spencer, who with the flank companies of the 40th had taken his station in the intervals of the ruins, was for some seconds afraid to order his men to fire, lest he should destroy the 42d, so intermixed with the enemy. But the cavalry passing on, and directing itself against that interval, he was obliged to command the firing, which stopped the cavalry's advance; yet such a feeble force must instantly have been overpowered, if at this critical moment General Stuart, with the foreign brigade from the second line, had not advanced in the most perfect order, and poured in such a heavy and well directed fire that nothing could withsthand it, and the enemy fled or perished. It was in this charge of the cavalry that the gallant Sir Ralph Abercrombie, always anxious to be the most forward in danger, received his mortal wound. On the first alarm he had mounted his horse, and finding the right was seriously engaged, proceeded thither. When he came near the ruins, he dispatched his aids de camp with some orders to different brigades, and whilst thus alone some dragoons of the French cavalry penetrated to the spot, and he was thrown from his horse. One of them, from the tassel of his sword supposed to be an officer, then rode at him, and attempted to cut him down; but just as the point of the sword was falling, his natural heroism, and the energy of the moment, so invigorated the veteran general, that he seized the sword, and wrested it from the hand; at that instant the officer was bayoneted by a soldier of the 42d. Sir Ralph Abercrombie did not know the moment of his receiving the wound in the thigh, but complained severely of the contusion in his breast, supposed to be given by the hilt of the sword in the scuffle. Sir Sydney Smith was the first officer who came to Sir Ralph, and who by an accident had broke his own sword, which Sir Ralph observing, he instantly presented to him the one he had so gloriously acquired *.

' Sir Ralph, as the cavalry was by this time repulsed, walked to the redoubt on the right of the Guards, from which he could command a view of the whole field of battle. The French, although driven out of the camp, by no means gave up the contest on the right. A second charge of cavalry was attempted by their reserve

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' * This sword Sir Sydney Smith means to place on his monument. A singular circumstance happened almost immediately afterwards. Major Hall, aid-de-camp to General Craddock, whilst going with orders had his horse killed. Seeing Sir Sydney, he begged to mount his orderly man's horse. As Sir Sydney was turning round to bid him give it to Major Hall, a cannon-ball struck off the dragoon's head. "This," exclaimed Sir Sydney, "is destiny. The horse, Major Hall, is your's."

against

against the foreign brigade, but completely failed. After this their infantry did not keep any longer in a body, but acted *en tirailleur*, except that a battalion maintained still a little flèche in front of the redoubt, on each flank of which Republican colours were planted.

'The ammunition of the English was by this time totally exhausted, and the regiments of the reserve were obliged to remain without firing a shot, some not having one round left, and for a time there was only one cartouch for the guns in the battery. Whilst such was the state of the contest on the right, the attack on the centre had also continued. As soon as day dawned, a column of grenadiers had advanced, supported by a heavy line of infantry, to the assault of this part of the position. The Guards posted there at first threw out their flankers to oppose them, but these being driven in, when the column approached very near, General Ludlow directed the brigade to fire, which they did with the greatest precision. The French General seeing the echellon formation, had advanced to turn the left flank of the Guards, but the officer commanding there wheeled back instantly some companies, which checked their movement, and the advance of General Coote with his brigade compelled them to retreat. Finding this effort ineffectual, they then dispersed as sharp shooters, and kept up a very destructive fire, at the same time that the French cannon played incessantly. The left of the British was never seriously engaged; it was only exposed to partial musquetry, and a distant cannonade. The French on the right, during the want of ammunition amongst the British, had attempted to approach again close to the redoubt, and some of them also having exhausted their's, absolutely pelted stones from the ditch at the 28th, who returned these unusual, yet not altogether harmless instruments of violence, as a serjeant of the 28th was killed by one breaking through his forehead; but the grenadier company of the 40th moving out, the assailants ran away, the sharp shooters in front left the hollows they were covered by, and the battalion also evacuated the flèche.

'At length General Menou finding that every one of his movements had failed, and that the British lines had suffered no serious impression to justify the hopes of an eventual success, determined on a retreat. His lines retired in very good order, under the heights of their position; but fortunately for them, there was such a want on the part of the English of ammunition, otherwise the slaughter would at least have been double, as the ground they had to pass over presented a glacis for the farthest range of shot. As it was, the cannon on the left did much execution, and also the king's cutters on the right, which had during the whole action most gallantly remained in their station, although exposed to a body of the enemy within half musket shot, expressly firing at them, and who had the advantage of a considerable elevation. A corps of French cavalry, posted at the bridge on the canal of Alexandria, to protect the right flanks of their lines, and to prevent a movement from the British left, deserves equally to be mentioned for the steadiness with which it maintained its ground, although the shot plunged constantly into the ranks. At about ten o'clock, A. M. the action ceased; but it was not till the defeat of the

the French was thus absolutely assured that Sir Ralph Abercrombie, who had remained in the battery, and where several times he had nearly been killed by cannon shot, could be prevailed upon to quit the field. He had continued walking about, paying no attention to his wound, only occasionally complaining of a pain in his breast from the contusion. Officers who went to him in the course of the action, returned without knowing from his manner or appearance that he had been wounded, and many only ascertained it by seeing the blood trickling down his clothes. At last his spirit, when exertion was no longer necessary, yielded to nature; he became faint, was placed in a hammock, and borne to the depôt, cheered by the feeling expressions and blessings of the soldiers as he passed: he was then put into a boat, accompanied by his aid-de-camp and esteemed friend, Sir Thomas Dyer, and carried to Lord Keith's ship.'

Sir R. Wilson is not a mere journalist: for he comments on the actions which he has to relate, in a manner which must be highly instructive to military readers. He observes that General Menou sacrificed all the advantages of his position, to his presumption in attacking the British army on this important day; and on General Regnier, he is still more severe.

'General Regnier (he says) will not find an universal sentiment of approbation as to the conduct of the French right on that day in his own army. The most distinguished officers have coincided with what was apparent to the English, that the right did not support at any moment (and there were some advantageous opportunities) the exertions of the left, or cover its discomfitures. But perhaps the Gazette account, which states that the French right was always kept refused, has goaded General Regnier, who commanded it, and who thus without equal foundation retorts. General Menou directed the right to be thrown back only until the left and centre were warmly engaged; and even if his orders were not so explicit, General Regnier must know, that in an attacking army no positive arrangement can be made, and that a General must and should act frequently on his own responsibility, from momentary circumstances. It is in vain he attempts to detract from the honour of this victory, nor will his misrepresentation of the 42d regiment, crouching *ventre à terre* under the cavalry, find credit any where, since the bravery of the Scottish regiment has this war been too frequently witnessed. With more implicit faith will it, however, be believed, that many of the French troops were in a state of intoxication, a habit which has been too frequent this war, and which originates in the issue of spirits always before a pre-arranged attack. But no excuse can be formed for the officers, one of whom, and of rank, was so tipsy when taken, as to be the object of general derision. It must, however, be stated, that the conduct of the French soldiers, whatever might be the incitement, was extremely gallant, and amongst the wounded, several traits of heroism were displayed.'

These observations, however, though important with respect to military facts, are absorbed in the display of atrocity which

which Sir Robert, in common with other writers, exhibits against the former Commander in Chief of the French Army. We allude to the murder of the Turkish Garrison of Jaffa, and the poisoning of the diseased among his own troops. Respecting the former point, among other statements, the author says;

'Such a fact should not, however, be alledged without some proof, or leading circumstance stronger than assertion being produced to support it; but there would be a want of generosity in naming individuals, and branding them to the latest posterity with infamy for obeying a command when their submission became an act of necessity, since the whole army did not mutiny against the execution; therefore to establish further the authenticity of the relation, this only can be mentioned, that it was Bonn's division which fired, and thus every one is afforded the opportunity of satisfying themselves respecting the truth, by enquiring of officers serving in the different brigades composing this division.'

With regard to the poisoning of the sick, having related the refusal of the physician who was first charged with the execution of this horrid crime, and its subsequent accomplishment by an apothecary, Sir Robert observes:

'If a doubt should still exist as to the veracity of this statement, let the members of the Institute at Cairo be asked what passed in their sitting after the return of Bonaparte from Syria: they will relate that the same virtuous physician, who refused to become the destroyer of those committed to his protection, accused Bonaparte of high treason in the full assembly, against the honour of France, her children, and humanity; that he entered into the full details of the poisoning of the sick, and the massacre of the garrison, aggravating these crimes by charging Bonaparte with strangling, previously at Rosetta, a number of French and Copts, who were ill of the plague; thus proving that this disposal of his sick was a premeditated plan, which he wished to introduce into general practice. In vain Bonaparte attempted to justify himself; * the members sat petrified with terror, and almost doubted whether the scene passing before their

'* Bonaparte pleaded that he ordered the garrison to be destroyed, because he had not provisions to maintain them, or strength enough to guard them: and that it was evident if they escaped, they would act against the French, since amongst the prisoners were five hundred of the garrison of El Arish, who had promised not to serve again, (they had been compelled in passing through Jaffa by the commandant to serve); and that he destroyed the sick to prevent contagion, and save themselves from falling into the hands of the Turks; but these arguments, however specious, were refuted directly, and Bonaparte was at last obliged to rest his defence on the positions of Machiavel. When he afterwards left Egypt, the Scavans were so angry at being left behind, contrary to promise, that they elected the physician president of the Institute; an act which spoke for itself fully.'

eyes

eyes was not illusion. Assuredly all these proceedings will not be found in the minutes of the Institute; no, Bonaparte's policy foresaw the danger, and power produced the erasure; but let no man, calculating on the force of circumstances which may prevent such an avowal as is solicited, presume on this to deny the whole: there are records which remain, and which in due season will be produced. In the interim, this representation will be sufficient to stimulate enquiry; and, Frenchmen, your honour is indeed interested in the examination.'

It is a subject of national pride, almost equal to that derived from the gallant atchievements of our troops, that the natives of Egypt manifested as decided a confidence in the good intentions and good conduct of the British Army, as they exhibited a confirmed detestation of the French.—An English soldier, when separated by any accident from his corps, was succoured and conducted to his post by the inhabitants; while a Frenchman could scarcely stir out of musquet-shot from his comrades, without danger of being put to death.

The affair of Rhamanieh is copiously detailed; and the author seems to hint the possibility that the whole of the French force in that post might have been induced to surrender, by a more vigorous attack. The advantage was obtained, however, on easier terms than might have been previously expected.

After all the descriptions which have been given of those stupendous monuments, the pyramids, we were pleased with the account of the impression which they made on the minds of our private soldiers:

'To relieve the *ennui* which the present indolent state of the army produced, and particularly as no permission was given to enter into Cairo, the Pyramids, distant only about four miles, had become the constant subject of occupation; and the very soldiers in going there, seemed to find a recompence for many of their toils, to exult more in their triumphs, and feel the enjoyment which travellers must experience on attaining the ultimate object of their research. Their minds aggrandised with honest pride, and honourable reflections.

'The Pyramids, which are consecrated from the most remote antiquity, as forming one of the seven wonders of the world, at a distance impose neither awe nor any idea of stupendous magnificence: they are situated on the immediate borders of the Desert, which elevates itself like a cliff above the cultivated country: their form, if one of the objects of their construction was to excite surprise at their grandeur and altitude, was the worst which could be conceived, but when arrived at the very base of the great Pyramid, then its wonders require positive vision to credit. The mind is lost in the calculation, and the eye unaccustomed to such masses, cannot imagine to itself such dimensions. The vastness of the granite blocks, the quantity of labour which must have been employed, the lever which must have

have been necessary to raise such stupendous masses of rock, its original beauty from the various coloured marbles, porphyry and granite, with which the sides have been cased, impress with unequalled sentiments of admiration and astonishment. When, however, reflection directs the thought to the surprising works of genius and learning of those ages in which these were constructed, and contrasts the present abject race of their posterity, the mind cannot but lament the degradation of such a portion of human nature, and consider the Pyramids as a monument for melancholy instruction.'

On the summit of the large pyramid, the name of Algernon Sydney is engraved.

The description of Cairo is very curious, and corrects the romantic ideas with which the early reading of most literary men inspires them. The surrender of Cairo, garrisoned by 10,000 French troops, to a much inferior force, engages the author in some discussions; in which, though he does not explicitly declare his opinion, it is evident that he considers the prize as easily obtained.

We should have wished to extract the account of Colonel Loyd's perilous march across the desart with a detachment of British troops: but we have already made so free with the contents of this interesting volume, that we must hasten to conclude our view of it.

The blockade and surrender of Alexandria occupy the remaining part of the book. A particular description of the works of this place is given, which proves that their real strength was much inferior to their imposing appearance: but this could not be known till we had gained possession of the town.

In an appendix, containing various official papers, &c. Sir R. Wilson mentions several curious particulars respecting the plague. He denies that it is contagious; an opinion which ought to be received with great caution; and which perhaps only results from the effects of the cleanliness and discipline of our troops in preventing the communication of infection. We learn with regret that Dr. White, an English physician, fell a victim to a series of experiments on the inoculation of the plague; a hopeless speculation.

We feel much pleasure in recommending the perusal of this work to our readers. It is decorated with a portrait of Sir Ralph Abercromby, and Maps: but it is deficient, in having neither index nor table of contents.

Other narratives of this expedition, by Lieutenant Anderson and Captain Walsh, are before us, and will speedily be introduced to our readers.

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ART. X. *Essays on Miscellaneous Subjects.* By Sir John Sinclair, Bart. 8vo. pp. 467. 8s. Boards. Cadell and Davies. 1802.

OF all the kinds of ambition which fire the human breast, that is intitled to the highest praise which prompts us to seek fame by exertions directed to the benefit of our fellow-creatures. Every noble mind will feel it to be its duty to extend its regard beyond the narrow circle of selfish gratification, and will count that life to have been spent in vain which has not been, more or less, devoted to public utility. Men of this stamp will seek their chief pleasure in the discharge of social duties; and the labour of doing good will be preferred by them to sordid and sensual gratification. In proportion to the diffusion of this sentiment through the individuals which compose the superior classes of a state, will be the chance of its progress in improvement; it is therefore of infinite importance for men of rank and influence to set examples of active virtue, and to evince by their conduct a real and predominant solicitude for the comfort and happiness of the general mass of society. When, however, luxury and dissipation prevail, when the mode of living is generally artificial and refined, the nerve of social virtue among the great becomes relaxed, the case of the inferior orders excites no lively interest, and the poor are abandoned *to the care of Providence.* We are happy in meeting with every exception to the truth of this remark; and it is some consolation to know that there are exceptions, among which we may venture to reckon the Author of these essays. National improvement, extending even to the cottage and its comforts, has been with him a favourite object; he has laboured to advance it; and whenever he quits the theatre of this life, we think that he may demand, like Augustus, to be dismissed with applause. We do not mean by this commendation to espouse all Sir John Sinclair's sentiments and measures, but merely to express our sincere approbation of his general conduct, and of the liberal and patriotic tendency of his writings.

The subjects discussed in the volume before us are of great national importance; and they derive, if possible, additional interest from the manner in which this intelligent Baronet has exhibited them. The first Essay, intitled, *Observations on the Nature and Advantages of Statistical Inquiries; with a Sketch of an Introduction to the proposed Analysis of the Statistical Account of Scotland*; is intended to explain the use to which the author purposed to apply the materials contained in the Statistical Reports of all the Parishes in Scotland, published in 21 volumes 8vo; and it gives an enumeration of the sources of human happiness, under the general heads,—Animal, or Indi-

vidual Pleasures,—Social Gratifications,—and Mental Enjoyments;—the first including Food, Clothing, and Shelter;—the second, Family Connexion and Personal Friendship, Marriage, Property, Useful Occupations, and Political Institutions;—and the last embracing the Exercise of the Mental Faculties, and the Pleasures resulting from Religious and Moral Exertions. As it is evident that these blessings are best enjoyed in a civilized state, the author proceeds to consider the Means of extending the advantages of Political Society and the blessings of Human Life. Here he contends for the necessity of Legislators being minutely acquainted with the state of the country which they are desirous of improving:

'Without a knowledge of facts, connected with any intended alteration in the laws, or in the political establishments of a state, how is it possible to judge whether the change can be brought about, without inconvenience or to much advantage? For the important purpose of legislation, therefore, inquiries on a great scale are essential. Real patriots, and practical statesmen, can be no longer satisfied with partial and defective views of the situation of a country, but must wish to know the actual state of its agriculture, its manufactures, and its commerce, and the means of improvement of which they are respectively capable;—the amount of the population of a state, and the causes of its increase or decrease;—the manner in which the territory of a country is possessed and cultivated;—the nature and amount of the various productions of the soil;—the value of the personal wealth or stock of the inhabitants, and how it can be augmented;—the diseases to which the people are subject, their causes and their cure;—the occupations of the people,—in what cases they are entitled to encouragement, and where they ought to be suppresed;—the condition of the poor, the best mode of exciting their industry, and furnishing them with employment;—the state of schools, and other institutions founded for the purposes of public utility;—the state of villages and towns, and the regulations best calculated for their police and government;—and above all the state of the manners, the morals, and the religious principles of the people; and the means by which their temporal and eternal interests can best be promoted.

'I know that some political authors have maintained very opposite principles, and contend that matters should be left to themselves, that things will always find their own level, or, in other words, that a government should think of nothing but of war, of foreign intrigues, and of internal taxation: and I am ready to confess, that much benefit cannot be expected from any information thus accumulated, unless the rulers of a nation are not only able men, and well disposed to promote the happiness of the people, but that the frame of the government is such, as to impose proper checks upon those who govern, otherwise almost every information thus obtained, may not merely be lost, but may, in the progress of human affairs, be perverted to the worst of purposes. But the principle that I maintain

is this, that as no individual can improve his private property, without knowing exactly its extent, the soil of which it consists, the number of farmers by whom it is occupied, the state of the buildings erected on it, the crops which it is capable of producing, the best means of cultivating it, &c. &c. &c. neither can any government improve a country, nor better the situation of its inhabitants, without entering into minute inquiries of a similar nature, for the purpose of at least removing all obstacles to improvement. For what is a nation but a great estate? What is a country but a large farm? and the same principles which are applicable to the improvement of the one, must necessarily be calculated to promote the interests and happiness of the other.

'If, therefore, a wise and truly beneficent government, were desirous of promoting the happiness of the country over which it is placed, its wishes could not be properly attained, without a laborious and extensive inquiry into the state of the country, and the means by which it might be improved; and if we were to suppose, that the facts necessary to enable any government to judge what measures it ought to attempt, were once collected, it would probably be desirous of having them arranged, nearly in the following order.

'The first part would naturally state the *geographical circumstances of the country*, its situation, extent, soil, climate, divisions, advantages natural and incidental, and other points of a similar nature.

'The second object would be to ascertain *the population of the country*, comparing the present with the former state of its population, explaining the causes of its increase or decrease in the different districts, pointing out the manner in which the people were divided, according to their sex, age, professions, and other particulars.

'The third point would be to discover *how the people acquire the means of their subsistence*, to what extent they depended on agriculture, fisheries, manufactures, or commerce, and what were the indirect sources of income on which they relied.

'The next point would naturally be to inquire into *the laws and public establishments of the country*, and to see how far they were capable of improvement; how the people were governed; what checks there were to prevent bad government or oppression; whence arose the public revenue; how the laws were administered; how the sanctions of religion were observed; how the health of the people was watched over; and what institutions were established for the education of youth, and other public purposes.

'There are also many *miscellaneous objects of inquiry* which such a government would be desirous of having under their view, namely, the language of the people, the arts and sciences cultivated by them, their morals, manners, customs, &c.

'And if all these important particulars were laid before a wise and beneficent government, in one connected report, drawn up on proper data; permit me to ask, would there be any difficulty for them to ascertain the ultimate object of the whole inquiry, namely, *how the interest of their nation could best be promoted*, and how the general state and circumstances of the people could best be improved?'

The plan which Sir John purposes to follow, if his health and other circumstances will permit, in arranging the materials of the Statistical Reports of Scotland, nearly resembles that which has been adopted in the County Surveys made under the direction of the Board of Agriculture.

Essay II. consists of *Observations on the Means of enabling a Cottager to keep a Cow, by the Produce of a small Portion of arable Land.*—We have so often stated our opinion of the national policy of encouraging the Poor in the Cottage mode of life, that it is unnecessary to specify our approbation of this part of the author's labours. He was induced, he informs us, to draw up this paper by a premium offered by the Board of Agriculture, 'to each of five persons who shall, in the most satisfactory manner, prove by experiment, the practicability of Cottagers being enabled to keep one or two milch cows, on the produce of land cultivated with the spade and hoe only, and who shall send to the Board, on or before the 1st of January, 1803, the best accounts of such experiments, detailing,

'1. The expence of erecting the cottage, shed, and any other building thought necessary.

'2. The expence of providing the stock and tools necessary.

'3. The extent of land, and nature of the soil occupied.

'4. The expence of digging and fencing the land.

'5. The rent, taxes, &c. paid for the same by the cottager.

'6. The course of cropping that has been adopted.

'7. The quantity and value of each of the different crops.

'8. How the cottager and his family are maintained, and how they manage to cultivate the ground, and to harvest the different crops?

'9. How the cow is maintained during the year, and what profit is derived from it?

'10. What profit is derived from pigs, poultry, and other articles?

'11. How many days they were enabled to labour for other people? and,

'12. How, on the whole, the plan has been found to answer?'

The object of the writer is to prove that the cottage system is applicable to arable as well as to grazing districts. For the detailed observations, we must refer to the essay, which thus admirably terminates:

'I shall conclude with asking, if any one can figure to himself a more delightful spectacle, than to see an industrious cottager, his busy wife, and healthy family, living in a comfortable house, rented by himself, cultivating their little territory with their own hands, and enjoying the profits arising from their own labour and industry?

or whether it is possible for a generous landholder to employ his property with more satisfaction, or in a manner more likely to promote, not only his own, but the public interest, than by endeavouring to increase the number of such cottagers, and encouraging, by every means in his power, the exertions of so meritorious, and so important a class of the community?'

Essay III. *Hints as to the Advantages of Old Pastures, and on the Conversion of Grass Lands into Tillage.*—These remarks, we apprehend, have appeared in Vol. III. Part I. of Communications to the Board of Agriculture, the whole of which was devoted to this subject. See M. R. Vol. xxxix. N. S. p. 59.

Essay IV., intitled *Hints regarding Cattle*, offers many judicious remarks on the principles to be adopted in breeding cattle: 'the result of which is that cattle ought to be,

'1. Of a moderate size, unless where the food is of a nature peculiarly forcing.

'2. Of a shape the most likely to yield profit to the farmer.

'3. Of a docile disposition, without being deficient in spirit.

'4. Hardy, and not liable to disease.

'5. Easily maintained, and on food not of a costly nature.

'6. Arriving soon at maturity.

'7. Producing considerable quantities of milk.

'8. Having flesh of an excellent quality.

'9. Having a tendency to take on fat.

'10. Having a valuable hide; and,

'Lastly, Calculated (should it be judged necessary) for working.'

An Appendix is added, on the different kinds of Cattle Farms, which is also replete with information. We can only purloin from it the following note relative to butter and cheese:

'Though fresh butter must be made with great care, yet salt butter requires, if possible, still greater attention, as it must be calculated for preservation; and though salt is indispensable for that purpose, yet if the butter is properly prepared, and the salt properly mixed, the quantity required is not considerable. It is said that the butter made in the months of May, June, July, and August, is the fittest for salting; and that butter made in the latter part of the season will not take salt so well. In regard to cheese, in order to make it rich, they sometimes mix fine tallow with it, and sometimes butter: the latter mode is practised in the northern parts of Scotland. Sometimes also, farmers, in the northern parts of England, make what are called *egg cheeses*, which are famous for toasting. After the curd is thoroughly prepared, they make this cheese, by putting five yolks of eggs to every pound of curd, mixing the whole properly, and putting it into the cheese-press as usual. As to whey, it is sometimes used for making butter, sometimes for feeding swine or calves, and sometimes prepared in the north of England, in the following manner.

The whey is put into a kettle or pot on a smartish fire, and when it is near boiling, some butter-milk is put into it, which is skimmed off, as soon as any curd seems to be formed on the top of the whey, some butter-milk is then again put in, and so on, from time to time, as long as any curds will arise. This substance is called *whey curds*, may be eat with cream or milk, and is not unpalatable diet. The whey that remains from this curd, is commonly called *whig*, and when kept until it is sour, and two or three sprigs of mint put into it, many are of opinion that it makes a pleasant liquor, particularly in hot weather.'

Essay V. *On the Improvement of British Wool;* containing the Substance of an Address to a Society constituted at Edinburgh for that purpose, 31st Jan. 1791.—This address, published soon after its delivery, is here reprinted with some alterations.

The VIth Essay, containing an *Address to the Board of Agriculture on the Cultivation and Improvement of the Waste Lands of the Kingdom;* presented to the Board, by Sir John Sinclair (then President), on the 17th November 1795; and,

The VIIth., *Substance of a Speech in a Committee of the whole House, on the Means of improving the System of Private Bills of Inclosure, and the Resolutions of the Select Committee on that Subject;* have been also previously offered to the public.

Essay VIII. *Hints regarding certain Measures calculated to improve an extensive Property, more especially applicable to an Estate in the Northern Parts of Scotland.*—"Self-love and social" are combined in the schemes here suggested. The author, having an estate of considerable extent (above 100,000 acres) in Caithness, the northernmost county of Scotland, has very properly bent his attention to its improvement; and he throws out hints for the consideration of Government as well as of the inhabitants, by which the productiveness and riches of this remote part of the island would be greatly increased. We are presented with a plan of a Farm-house and Offices which he has erected on one of his estates in this county, and with the plan of the *New Town* of Thurso *now building*, which is intended to contain 300 houses, with a new Church, Hospital, Town-house, Markets, &c. While the Baronet is making these exertions, he intimates that he ought to be assisted by the co-operation of government, in the extension of the road from Inverness to Thurso, including the erection of bridges, in order that an uninterrupted communication may be opened with the metropolis and every other part of the island. Under the heads of Agriculture and Miscellaneous Improvements, he enumerates the capabilities of the county.—As it has been intimated in some of the public prints that Sir John Sinclair's

plans

plans have contributed to depopulate this northern district of the Empire, it is but justice to make an extract from which the reader may judge how far Sir John has been accused with reason:

'The great difficulty in carrying on the improvement of the property I am converting into a sheep farm, arose from the circumstance of its being occupied by 80 small farmers, who did not pay in all above 250*l. per annum.* Nothing could be more absurd than to suffer such an extensive and valuable district to be employed almost in nothing but in breeding an inconsiderable number of cattle, and feeding some red deer, who wandered about the upper parts of the estate. Humanity however required, that above 500 individuals, who inhabited the estate, should not be driven from their ancient possessions, without having some other means of subsistence pointed out to them: hence it was necessary to proceed with caution in extending the farm, and to form some liberal plan to provide for the people. The following measure was at last adopted for that purpose,—that of giving two Scotch acres of arable land, or at least fit to be made arable, with a house and garden, to each of those little farmers, under the name of "*Cottage Farms*," the proprietor becoming bound to employ them for 100, 200, or 300 days in the year, as the cottager chose, paying the labourer so much grain, and so much money, in proportion to the number of days agreed upon; and thus the cottager, in a manner, received rent from the landlord instead of paying any. No plan could succeed better than this has hitherto done. It required not only the labour of these cottagers to carry on a variety of improvements essential in an extensive tract of country, formerly almost in a state of nature, but it was necessary to employ a number of experienced labourers from other places to assist them, whose example has been of much use. I soon found that the plan was admirably suited to the temper and spirit of the Highlander, who was not fond of constant labour, but had no objection to work for a certain number of days, provided he had the remainder of his time free and uncontrouled. By adopting this plan, every possible means was taken neither to diminish the number, nor to crush the spirit of a brave and hardy race of men, whose services in war might be so eminently useful; whilst at the same time a habit of industry was introduced among them, far beyond the expectations of those who were best acquainted with that property in its former state, when hardly a single labourer could be procured in it *. Measures were also taken for furnishing the women with

'* After much consideration of the subject, I have no hesitation in stating, that this is by far the best plan to adopt, for improving, without depopulating the country, a highland estate, and introducing industry among its inhabitants. I have already got from 30 to 40 labourers established on this footing, where formerly scarcely one could be procured on any terms. Where the land they occupy is arable, they pay a moderate rent; and where it was in a waste state, they have it for five or seven years for nothing, besides having

with employment: a number of spinning-wheels were distributed among them, made by wheel-wrights who were set up for that purpose, and who have also undertaken to distribute flax to be spun, intrusted to their care by Messrs. Mill, Cruden, and Co., a respectable manufacturing company at Aberdeen. The whole is certainly an operose and complicated system; but as it has completely answered in this instance, I cannot too strongly recommend the adoption of a similar plan to the attention of those who may be desirous of improving a Highland estate, without depopulating their country.'

Essay IX. *Account of the Origin of the Board of Agriculture, and its Progress for three Years after its Establishment.* Originally drawn up in 1796.—This paper, including the Appendices, occupies a considerable portion of the volume, and contains many curious particulars. Without claiming any merit for the original idea, Sir John informs us that the plan of erecting a Board of Agriculture presented itself to him in consequence of a glance which he took of the state of the Northern parts of Europe, in the course of a *rapid* journey through them in the year 1786 (7,500 English miles were run over in about seven months and a half). 'I returned, (says he,) full of ardour to establish, in my own country, all the beneficial institutions which are scattered over others, especially those of an agricultural nature; but circumstances having occasioned a coldness with the Minister, I found that any attempt to carry my measures into effect were not likely to be successful in parliament, and that I must wait for a more favourable period to bring them forward.' Thus we perceive that propitious circumstances must concur with wise plans, in order to give them effect. We have known Bishops as well as Baronets lamenting the frigid indifference of Ministers!

Not discouraged, however, by his first disappointment, Sir John continued to cherish the plan which he had formed. Fully impressed with the importance of the institution of an Agricultural Board, he came to London, in 1792, determined, at all events, to make the attempt; though at first with so little hopes of success that, as he informs us in a note, Mr. Arthur Young jocosely betted with him a complete set of *the Annals of Agriculture* against *the Statistical Account of Scotland*, that Mr. Pitt would give it no encouragement; and told him in a letter that his Board of Agriculture would be in the Moon.

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it ploughed for them, being furnished with seed, &c. The days they work are not indefinite, but fixed by themselves, and they receive for 100 days two pounds ten shillings in money, and three bolls of meal, and so on in proportion, being about the same wages that a farm servant has in that part of the island.'

Yet

Yet Mr. Young, in the true Newmarket style, *hedges*, for he adroitly adds, "If on earth, remember I am to be Secretary;" thus taking care, if he should lose his bet, to gain a place; which he has effected, according to the subsequent account here given, in some measure owing to this circumstance, and not as a reward for the sacrifice of political principles, as has been suggested. Sir John attributes much of his final success to the friendship and assistance of Mr. Secretary Dundas (now Lord Melville).

Essay X. *Proposals for establishing, by Subscription, A New Institution to be called The Plough;* or, Joint Stock Farming and Experimental Society, for ascertaining the Principles of Agricultural Improvement.—The author proposes that a capital of 80,000 l. shall be subscribed, divided into 1,600 shares of 50 l. each; that eight experimental arable and grazing farms, in the neighbourhood of London and in different parts of the kingdom, shall be established, at an annual expence of 4000 l. each; that there shall be two upland farms, for improving mountain sheep, at 1,500 l. each; that 35,000 l. shall be expended in purchasing, planting, fencing, &c. 5000 acres; and that 10,000 l. shall be reserved as a Contingent Fund. This plan will be generally considered as visionary: but the objections which may be supposed to be made to it are seriously discussed.

Essay XI. *Letter to the Proprietor of an extensive Property, on the Means of promoting the Comfort, and improving the Situation, of the People in his Neighbourhood.*—Under the heads of Food, Clothing, Habitation, Fuel, Industry, Health, Amusements, Manners and Customs, Mental Information, and Moral and Religious Instruction, advice is here modestly but with great brevity offered. The last mentioned subject is thus discussed:

'But the object principally entitled to the attention of every beneficent mind is, the instruction of the people in their moral and religious Duties. This, above every thing else, must tend to promote their happiness in this world, and in another. In almost all countries, some attention is paid by Government to this most essential particular, but in many cases, more with a view of making it an engine of state, than that of promoting the real interests of the people. When such a circumstance takes place, it cannot be expected that the establishment even of the best religious system, can be attended with those advantages which otherwise might be looked for. Far different, I am persuaded, will be your views, in the exertions you will make for establishing the principles of true religion on your extensive domains, and from your success in that most important particular, (regarding which I entertain no doubt,) you will derive, I am persuaded, more real satisfaction, than from any other pursuit, in which great labour, great influence, or great ability, could possibly be employed.'

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The sacred principle, that "*Righteousness exalteth a nation,*" ought in an especial manner to be reverenced in all plans intended to promote the comfortable circumstances and general happiness of the community.

The subject of the last Essay is *Longevity.* Sir John wishes not to argue himself out of humour with Life; he does not, like Juvenal, draw a most gloomy picture of Old Age, and then write under it, *Hæc data pœna diu viventibus:* but he endeavours to persuade himself that Life, with proper management, may be comfortably protracted. He mentions the circumstances and rules tending to promote Longevity, and the countries most favourable to it; adding to the whole, tables of Longevity. A more curious and interesting enumeration will rarely be found in any volume, than that which details the circumstances which are favorable to Longevity; we cannot therefore resist the temptation of inserting it:

'1. *Climate.* In the first place, climate seems to be of considerable importance; and it may be laid down as a general rule, that the moderate, or even the coldest climates, are the most favourable to long life. Heat seems to relax and enfeeble, cold to strengthen and brace, the human frame. The diet also of hot countries is not so nourishing as that of cold *; and there is in general a greater disposition, and greater opportunities to indulge in various excesses in the former, than in the latter. But if the climate be cool, a rainy atmosphere seems to be less unfavourable to longevity than could well be imagined; for Ireland, which is a wet country, boasts of a great number of old people. And a very large proportion of the aged who have lived in England and Scotland, have resided in the western, and, consequently, the rainiest counties in the island †.

'2. *Form.* The next circumstance to be considered is, the form and size of the individual. It is generally admitted, that persons of a compact shape, and of a moderate stature, are the most likely to live long. Height often originates from the disproportioned growth of some particular part of the body, which necessarily has a tendency to engender weakness and disease. Tall persons also are apt to acquire a habit of stooping, which contracts the chest, and is a great enemy to free respiration; whereas the short-sized find little difficulty

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* 'In cold countries they live more upon animal, in hot countries upon vegetable, food, and fruits. A judicious mixture of both is the best plan to pursue, but of the two, animal food is the most nourishing.'

† 'Moisture, it would appear, is not prejudicial to health, if it does not affect the purity of the air. Even stagnated water, if in peat bogs or morasses, is not unwholesome, as the water, by the astringency of the peat, is prevented from becoming putrid. Lincolnshire, also, and several of the marshy counties of England, can produce a number of instances of great age, but probably they were from the more elevated parts of these districts.'

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in keeping themselves erect, and are naturally much more active, by which the animal functions are retained in a state of much greater perfection. The only disadvantage attending a short stature is, that it is frequently accompanied with corpulence, which is rather unfavourable to long life.

'3. *Parentage.* Being born of healthy parents, and exempted from hereditary disease, are circumstances evidently favourable to longevity. A puny frame, like Cornaro's, may, by the greatest care and anxiety, be preserved in existence; but those who inherit health and strength, and are born with robust constitutions, can alone expect not only to live long, but to enjoy the pleasures and comforts of life, whilst they continue to possess it.

'4. *Natural disposition.* Longevity also seems to depend much upon good temper, mixed at the same time with a cheerfulness of disposition, or good spirits *. Neither the irascible, nor those who, from despondency, sink under the crosses of life, can expect to live long. Even those who suffer their strength and spirits to be exhausted by severe study, or other mental exertions, seldom reach great age. In the long list of 1712 persons who lived about a century, Fontenelle (who did not quite reach 100 years) is the only author of any note; and his great age is ascribed to the tranquil ease of his temper, and that liveliness of spirits for which he was much distinguished; for he retained to the last *the youth of old age*, as the French happily express it.

'5. *Situation in life.* It is commonly observed, "that it is not the rich and great, not those who depend on medicines, who become old, but such as use much exercise, are exposed to the fresh air, and whose food is plain and moderate." And it is certain that persons of that description, in general, stand the best chance of living long. At the same time, though instances of old age in great and noble personages are not often to be met with, yet they may be as many, *in proportion to the smaller number of such persons*, as those in the lower but more numerous classes of society. Nor is there any thing inconsistent in power, rank, or wealth, being accompanied with a long period of existence, provided other circumstances are favourable to longevity.

'6. *Professions.* In the next place, it is evident that long life must depend much on the manner in which the individual is employed. Unhealthy occupations generally become fatal. Yet Peter Prin, a glass-blower, is said to have attained the great age of 101; and John Tyler, a miner at Leadhills, in Scotland, is supposed to have reached even 132 years †. His age, indeed, could not be proved by direct, but it rests on very strong circumstantial, evidence; and a person of the most undoubted authority (Dr. Walker, Professor of Natural

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'* Hence the great age to which many of the French nobility lived, particularly before the regency of Orleans.'

'† It is said that neither of these instances ought much to be wondered at, as a glass-blower is constantly exposed to fresh and dry air, and the labour of miners under ground is not for many hours, and they generally reside in hilly districts.'

History

History in the University of Edinburgh,) informs me, "that in his muscles, joints, and in his whole conformation and aspect, he wore the appearance of more remote antiquity than he had ever seen in any human creature." But on the whole, farmers, gardeners, and labourers in the country, are in general the longest lived. Foot soldiers also, who have survived the dangers of war, are remarkable for long life. They are generally stout and vigorous men, and the regularity to which surviving soldiers must have accustomed themselves, whilst the careless and disorderly drop off, the erect posture to which they have been trained, and being of course men well formed by nature, and habituated to march and walk well, (which familiarizes them to a natural and healthy exercise,) all combine in their favour.

'7. *Exercise or labour.* It is also proper to remark, that not only moderate exercise, but even labour, if not too severe, contributes to good health and old age. In many instances, persons have worked at threshing, and other laborious occupations, exposed to a current of fresh air, after they had passed beyond the age of 100, and, if accustomed to them, they do not appear to have suffered any inconvenience from such exertions.

'8. *Connubial connections.* Nor ought it to be omitted, that a large proportion of the long-lived, have preferred a married to a single state, and in general have left behind them a numerous family. Whether a life of celibacy occasions disease, or leads to irregularity, or sours the temper, or to whatever other cause it ought to be attributed, may be a subject of dispute, but it is certain, that the number of single persons who live long, bears no proportion to the married *.

'9. *Sex.* Farther, though a greater number of males are born than of females, at least in European countries, yet there is reason to believe, that of the two sexes, women reach old age in the greatest proportion. For this various causes may be assigned, as the greater regularity and temperance of their mode of living, their being less exposed to dangers and hardships, less subject to violent agitations, and generally endowed with more cheerfulness and gentleness of disposition.

'10. *Renewal of youth.* In the last place, among the symptoms of longevity, none is more striking than when Nature seems to renew itself, by producing, even in old age, new teeth, new hair, &c. but the instances of this are extremely rare.'

In taking our leave of Sir John Sinclair,, who has our best wishes, we warmly recommend to him the adoption of his own advice. Though he has indirectly told us that we must not expect to live to be centenaries, we beg to inform him that we are resolved to counteract the effects of study by as much cheerfulness and pleasantry as it is possible for us to obtain; and that, if the piles of publications which block up our doors

'* This applies to both sexes, in particular to the male. Dr. Rush of Philadelphia asserts, that he never saw but one unmarried man exceed fourscore years.'

will

will not allow us to seek for health in the fields, we shall endeavour to keep up our spirits, and to promote the circulation of the blood, by laughing as often as we can—sometimes *with* authors, and sometimes *at* them.

Mo-y.

ART. XI. *Journals of Travels in Parts of the late Austrian Low Countries, France, the Pays de Vaud, and Tuscany*, in the Years 1787 and 1789. By Lockhart Muirhead, A. M. Librarian to the University of Glasgow. 8vo. pp. 440. 7s. Boards. Longman and Co. 1803.

THE information conveyed in books of travels, and which renders them objects of general interest, is of such a nature that the date of the narrative is a circumstance of primary import. If the subject be the physical, moral, and political state of antient empires and nations, we derive particular gratification from the remoteness of the record; and for the same reason, if the writer's design be to report the actual condition of modern countries and living people, his representation excites interest in proportion as it is recent. It is obvious, therefore, that the volume before us has lost some of its attractions, by having been so long concealed from the public eye: but the preface informs us that it has been retarded by 'an expectation of retracing the same routes, and of bringing to a first sketch the results of a second, perhaps of a third review.' This motive was highly commendable; and it is much to be wished that the writers of Travels would more frequently be actuated by its force and propriety.

Mr. Muirhead is aware of another objection, that 'the continent of Europe has been often traversed and often described:' but he justly adds that 'it is by no means so exempt from vicissitude, that the accounts of one generation should preclude those of another.' In apologizing, also, for the deficiencies in profound investigation, or the inaccuracies of the attempted delineations, which may be attributed to the generality of travels, he thus modestly describes his own pretensions:

'Where information was of easy access, I have not willingly allowed it to escape; where it lay concealed, or beyond the reach of ordinary investigation, I presume not to have brought it to light. The objects which fell under my own observation, and facts which I found stated upon evidence deemed authentic, these I have attempted to commit to writing, without passion and without prejudice.'

Another passage, which contains moreover two *curious* facts, farther explains the author's limited time and scope for remark:

'As

'As the Brussels diligence received me from the track-boat, and merely passed along some of the outskirts of *Ghent*, I can enter into no details respecting this once great and prosperous city. Provoking it is, thus to have a faint and transient glimpse of a place of note; *but my time was not my own, and could not be squandered in the gratification of curiosity*. Curiosity itself is a relative term; for I have heard of an English traveller, who merely changed horses at Paris, and asked the name of the town; and have *seen* a wealthy gentleman, who travelled four hundred miles to London, which he had never seen, finished his business in an hour, and immediately measured back his route.'

With regard to interruptions of the mere journal, by reflections, episodical narratives, or personal anecdotes, Mr. M. appears to have exercised considerable forbearance and delicacy. He observes:

'With a view to break uniformity of recital, and temper the dryness of circumstantial detail, I have, occasionally, hazarded a few reflections, without pursuing them to any length: for the business of the journalist, if I rightly conceive, is to invite the thoughts of others, not, obtrusively, to discuss his own.—Pictures of characters, from real life, and extracts from private correspondence might have enlarged the volume and gratified the curiosity of some. The task, too, would have been easy, but would it have been honourable? As I value, so I respect the mutual confidence of unrestrained and unsuspecting intercourse, the grand charm of domestic society and of the intimacies of friendship.—Yet I have not scrupled to insert short notices of eminent men—of men eminent, at least, in their native districts, and who, however little known to fame, deserve to be commemorated.'

We must confess, however, that we should have welcomed a greater degree of intrusion on the formality of journalizing and the dryness of local description: especially in the more frequent introduction of the author's own sentiments and reflections, which, whenever they occur, amuse by their sprightliness, and excite esteem by their good sense and benevolence.

Natural History and Botany appear to be favorite objects of Mr. Muirhead's attention: though his mode of travelling, by the *coche d'eau*, the diligence, or other carriage, was not very favourable to researches in these attractive branches of science. Occasionally, however, the narrative is enlivened and the reader instructed by particulars of this kind.

The author's route was from Dover to Ostend, Brussels, Metz, Lausanne, Lyons, Avignon, Bareges, Toulouse, Nismes, and Marseilles; then by sea to Leghorn, and thence to Pisa, where he spent a considerable time, and the account of which city terminates the volume; 'circumstances of peculiar urgency' having recalled him to his native country, at this period of his excursion.

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On the road between Nancy and Plombieres, we have this picture of the country and its inhabitants:

'As we began to ascend a wild and unpeopled, but picturesque, region of hill and rock, some scattered castles, hastening to utter decay, pointed to the fastnesses of feudal warfare. The *Vôges*, (*Vosagus*, or *Vogesus mons*,) that chain of hills upon which we had just entered, forms the greatest part of the southern frontier of Lorraine, and is terminated by Alsace on the east. *Donnon*, the highest summit, is four hundred toises above the level of the sea. The whole ridge stretches from Basil to Treves, an extent of fifty leagues, and gives rise to the *Meuse*, *Saône*, *Ill*, *Sar Meurthe*, &c. Though the soil be, in general, sandy and stony, the pastures are rich and uncommonly productive, owing, it is supposed, to the facilities of irrigation. In default of pasture, the sides of this chain are covered with fir, oak, or beech: but the pines which crowned the summits, and attracted the admiration of the ancients, have been gradually destroyed, to the diminution of rural beauty, and of the countless streamlets which issued from the elevated forests. *Vaccinium myrtillus*, called by the natives *briabelle*, is found in such abundance, that its berries constitute an article of food during greatest part of the year. The woodcock summers on the highest and most abrupt cliffs, and descends, in winter, into the thickets and plains. The water-owzel, shy, silent, and solitary, haunts the loftiest recesses, and gravely stalks along the banks of streams, or even under water, in quest of insects. The peasants subsist chiefly on the produce of the dairy, and a coarse bread of barley and oats, seldom tasting butcher meat or wine. Their huts, adjected to eminences, or, sunk in the earth, are damp and comfortless. A thin partition separates the cattle from the family, and the dung is heaped up before the door. Temperance, exercise, and frequent exposure to the open air can alone counteract such slovenly habits of life. The strong spirit distilled from the cherry and juniper is sold out of the country. The men are, for the most part, stout, and suffer no restraint from their dress, which is loose and wide. Environed with a bracing air, with grand and extended prospects, remote from the complications and corruptions of crowded societies, limiting his wants and attachments, the moral, like the physical, frame of the mountaineer, assumes a tone of vigour and independence; sentiments and affections are expressed as they arise; a native frankness, an unaffected hospitality, attracts the steps of the wanderer, as he overlooks and pities the cities of the plain. From transient hints and observation, it was not difficult to learn, that the Vôgians are of simple manners, impatient of restraint, kind to strangers, and fondly riveted to the mountains of their fathers.'

At Besançon, a peculiar anecdote is related:

'The adventures of the *Abbé de Vatteville* are so singular, and so little known, that I am tempted to trace their outline. He was brother to Baron de Vatteville, once ambassador at the court of London. The abbé, when colonel of the regiment of Burgundy, in the service of Philip IV. of Spain, evinced his courage by repeated actions

actions of eclat. Chagrined, however, with neglect of promotion, he resigned his commission, and retired into the convent of Carthusians, at Besançon. As his restless spirit could ill brook the gloom and silence of a cloister, he appointed a confidential friend to wait for him, with a horse, without the garden wall, and secretly procured of his relations some money, a riding dress, a case of pistols, and a sword. Thus equipped, he stole, during the night, from his cell, into the garden, stabbed the prior, whom he met on his way, scrambled over the wall, and rode off at full speed. When his horse could advance no further, from fatigue and hunger, he alighted at an obscure inn, ordered all the meat in the house to be got ready, and sat down to dinner with the utmost composure. A traveller, who arrived a few minutes later, politely requested that he might be allowed to share with him. Vatteville rudely refused, alleging that there was little enough for himself, and, impatient of contradiction, killed the gentleman on the spot with one pistol, and presenting the other to the landlady and waiter, swore he would blow out their brains, if they once dared to interrupt his repast.—Having thus escaped with impunity, he encountered various fortunes, landed, at length, in Turkey, assumed the turban, received a commission in the army, was raised to the rank of bashaw, and nominated to the government of certain districts of the Morea.—But longing to revisit his native country, he entered into a secret correspondence with the Venetians, then at war with the Turks, obtained absolution, along with a considerable church living in Franche Comté, delivered the towns and forts under his command into the hands of the enemy; and was actually presented by Lewis XIV. to the vacant see of Besançon. The Pope, however, who had granted absolution, refused the bull,—and Vatteville was obliged to content himself with the first deanery, and two rich abbeys. In the midst of his magnificence he sometimes deigned to call on his old friends, the Carthusians, and, at last, expired quietly in his bed, at the advanced age of ninety!—A roturier, guilty of one half of his enormities, would have been broken upon the wheel.'

The benevolent mind of the author appears in the following passage:

'Moved up a high and steep hill. Though the country appeared little cultivated, and thin of inhabitants, some roaming flocks and herds agreeably enlivened the shifting prospects.—Breakfasted at *l'Hôpital de Grand bois*, a sorry village, with a poor inn. The mistress, old and infirm, craved, in the most piteous tone, something *pour l'amour de Dieu*. Her *claim* reminded me of the old woman whom friar Yves, envoy of St. Lewis, encountered in the streets of Damascus, holding, in her right hand, a platter of fire, and, in her left, a flask of water. *What mean you*, said the ambassador, *by these opposite symbols? With the fire*, answered the picturesque moralist, *I would consume Paradise, and with the water, extinguish the flames of Hell.* The friar, still more astonished, requested she would explain the enigma. *I would have every man*, she replied, *follow virtue from pure love to the Deity, regardless of the hope of reward, or the fear of punishment.*

punishment. Amid the jarring systems of ancient and modern sages, how amiable and sublime is the philosophy of an unlettered female,—whose very name has not descended to posterity. Crusaders of every denomination, base inquisitors, who rack the fibres of your fellow mortals, and bigoted or interested persecutors, who would torture the honest feelings of the upright and the tolerant,—think of the woman of Damascus, and be covered with confusion!'

Respecting the disputed subject of the mixture of the waters of the Rhone with those of Lake Leman, we have these remarks:

'That the Rhône, which enters at Villeneuve, and issues at Geneva, preserves its course, uninterrupted and unmixed, through such an extent of water, is one of the many wonders which never existed but in the minds of the credulous. Yet many fictions originate in truth. As the river rushes in with violence, it preserves its onward course for a short distance, ere it is uniformly diffused in the mass. The tale, however, is not of yesterday. Ammianus Marcellinus, who so easily swallowed the balls of fire, seems anxious to digest them by a miraculous river. A Pæninis Alpibus, says he, effusiore copia fontium Rhodanus fluens, et proclivi impetu ad planiora digrediens, proprio agmine ripas occultas, et paludi sese ingurgitat, nomine Lemano, eamque intermeans, *nusquam aquis miscetur externis, sed altrinsecus summitates undæ præterlabens segniores quæritans exitus viam sibi impetu veloci molitur*, &c. Besides the Rhône, forty subordinate streams pour their tribute into the lake. In different portions of the surface, the aspect usually varies: but the most delightful changes are occasioned by the pure azure of day, the glowing tints of the rising and setting sun, and the tremulous reflections of the moon. Sometimes it exhibits shadings of sea-green, and is liable to considerable agitation from high winds. The phenomenon of the *seiche*, or mock tide, confined to the extremities of the lake, and which occurs when the warmth of the atmosphere is most favourable to the melting of the snow, has been ascribed by Jallabert and others to the increased volume of the Rhône and the Arve. The fish most common in this lake are trout and perch, the latter uncommonly large. The want of salmon is compensated by the large and small *umble* or *ombre*, varieties of the *salmo umbra* of Linné, and mentioned by some naturalists as peculiar to the Swiss and Italian lakes. The large sort, frequently termed *umble chevalier*, measures three feet, when full grown, and tastes like salmon. The back is blue, with dark shadings, and the belly of a golden yellow. The *liezole*, *pala*, *farra*, or *ferra*, and even the *plotte*, seem to be only provincial appellations of the *salmo lavaretus*. The tippet grebe haunts the Leman from December to February, makes its nest of rushes, interwoven with reeds, and has it partly immersed, but not floating, as Linné has asserted. On account of its delicate and warm plumage, which is converted into muffs and tippets, it sells for about fourteen shillings. Though principally known upon the continent by the name of *Grebe du lac de Genève*, it likewise frequents the lake of Zurich, and that of Grandlieu, in Britany.'

The beautiful scenery of this romantic spot, and the charms of the society around it, animated Mr. Muirhead's feelings beyond the sobriety of prose; and they thus expanded in strains of poetry which reflect no discredit on his courtship of the Muses, and which remind us of Gray:

I.

'Farewell, ye modest roofs, ye antique tow'rs!
Condemn'd from you and innocence to stray,
Still must I dream of vine-clad hills and bow'rs,
Where balmy zephyrs fan the lap of May.

II.

'Adieu, ye rocks, that echo to the voice
Of swains disporting in the daisied glade,
Adieu, ye walks, where virtue's sons rejoice,
Musing, at eve, in contemplation's shade!

III.

'Ye Alpine monuments of age, whose pride
Sublimely mocks our boasted domes below,
Far into vapour blue I see you glide,
Vanish your awful cliffs and hoary heads of snow!

IV.

'You, heights of Jura, may each patriot hail,
As bulwarks rear'd by an Almighty *arm*—
Oh skreen Helvetia, when the hosts assail,
Oh guard her children from the tyrant's *harm!*

V.

'I leave the wavy pine, the tufted dell,
The vale of smiles and many mansions fair,
I leave those charms no common lore can tell,
Those charms which lull ambition, pride, and care.

VI.

'And must I leave thee, Leman, Europe's boast,
Sweeping in crescent form the vale profound,
While fairy wavelets play upon thy coast,
And foaming Rhône is sooth'd, and listens to the sound?

VII.

'Oft would I pore upon thy glassy stream,
In balmy visitations of the morn,
And oft, at eve, in Cynthia's quiv'ring gleam,
Would catch the echo of the winding horn.

VIII.

'Oft have I stray'd the margin's maze along,
As oft admir'd grand Nature's changing pow'rs,
Who now moves placid to the vernal song,
And now in frowns and midnight horrors low'rs.

'For

IX.

'For blythsome morn, in saffron cincture bound,
'Mid all the glories of the blue serene,
Would shed ambrosial dews and fragrance round,
And myriad flow'rs bedeck the shelving green.

X.

'When, lo! a lurid cloud, athwart the sky,
With coming blasts deforms the tranquil pole,
The forky darts of glaring light'nings fly,
The dread-inspiring peals of thunders roll!

XI.

'The torrent tumbles to the mountain's base,
The drifted masses from their craggs are hurl'd—
The din rebellows thro' th'unfathom'd maze,
And dark confusion scowls upon the world!

XII.

'O ye, who wind along the mountain hoar,
Hie to some cave, or shepherd's rude abode,
Whether tremendous wonders you explore,
Or wend to Rome, to kneel before your God!

XIII.

'For soon this elemental war shall cease,
These hollow sounds in airy distance die,
Iris, the gentle harbinger of peace,
Shall trace her glorious arch along the sky.

XIV.

'Hush'd was the whirlwind, when, from lofty fane,
The freshen'd landscape seem'd to stretch afar,
Geneva's tow'rs rose on the western plain,
And glitter'd to the day's refulgent star.

XV.

'Her walls of lore would then recall a name,
To truth, humanity, and freedom dear—
O ye, whose breasts glow with a gen'rous flame,
Pardon his errors and his worth revere!

XVI.

'And next the rocks of Meillerie display'd
Dear sombre haunts, where youths and virgins sigh,
Whilst Vevey's shore spoke of the hapless maid,
And Chillon's turrets trembl'd on the eye.

XVII.

'Such tender sympathies invade the soul,
When fond remembrance wakens from repose,
Sweet were those moments when from play we stole
And melted at the tale of Julia's woes!

XVIII.

'Thou sun of eve, whose mild declining ray
Would tinge yon airy ice with roseate hue,
And close with ever-varying charms the day,
Accept the tribute of a long adieu!

XIX.

'Yet, oft as radiance of the western skies,
In some far distant land appears to burn,
Fancy shall bid Valdensia's vistas rise,
Shall bid the hours on angel wing return.

XX.

'Yes, they return—I'll linger yet awhile
On borders darling as my native home—
Kind Fancy, all my wayward thoughts beguile,
And waft me to the friends from whom I roam!

XXI.

'Again I mingle in the social choir,
The converse sage or jocund still goes round,
Lausonia's nymphs still strike the trembling wire,
And "*wake to ecstacy*" the thrilling sound.

XXII.

'Let others revel in their gorgeous halls,
Their bulse of Ind and canopy display,
In sullen state deride the poor man's calls,
Or fawn on scepter'd pageants of a day.

XXIII.

'Let others prize the pomp of Europe's crimes,
And all the wealth our captive brethren yield,
Let monsters, savage as their frozen climes,
Erect their empire on the blood-stain'd field!

XXIV.

'Mine be the boon of fond domestic joy,
And health, and competence, and inward ease—
Ah! these are blessings sure without alloy,
Again I breathe Helvetia's genial breeze.

XXV.

'Ah no! like fleeting phantom of the morn,
Which long and oft its victim may deplore,
The spell dissolves in air,—the swain, forlorn,
Pours his sad descants on the parting shore.'

At Avignon, an anecdote respecting a Jew again manifests the liberal and compassionate views of the writer:

'The traveller who tarries at Avignon, may expect to enjoy the pleasure of a fine day, and of delightful prospects; but will be fortunate indeed, if he can superadd those of virtuous and confidential society. Far be it from me to pass unqualified and indiscriminate

criminate strictures upon any community; and among the thousands, who still reside within the papal walls, I should be grieved to think that honesty is an empty name. Yet personal intercourse has concurred with the unbiassed representations of individuals in establishing the deplorable fact, that amidst the frequent repetitions of the solemn summons to offices of devotion, real or feigned bigotry, sneaking finesse, and disregard to truth, reign triumphant. Thus, too, is Rome a well known seat of atheism and chicane—and thus it will ever be, when idleness takes place of industry, when rewards are held out to unworthy compliances and talents for intrigue, when the accommodations of confession and absolution are of easy access, when phantoms are substituted for realities, and a childish mummery for the love of God and of our fellow-men.—*Well,* said a sensible and affectionate friend, *you have to pass some months at Avignon, which shelters the French renegado, and fosters an undue proportion of monks and clergy. I studied there myself, and am no stranger to the character of the inhabitants—Beware of forming intimacies, and recollect that the Catholics are there the* JEWS. The point of this parting exhortation recurred with singular zest when, upon a Friday evening, a canon of the cathedral politely offered to conduct me to the synagogue. The latter is small, but neat, and mimics the distribution of the temple of Jerusalem. The chanting of the Hebrew service is peculiarly grating, but the composed air of the worshippers betokens the sincerity of devotion. The women occupy an under apartment, and have the service read to them in the Provençal dialect, as few of them understand Hebrew. When I took the liberty of asking one of them why so few of her sex attended the synagogue, she replied that most of them were occupied with family concerns, and could say their prayers at home. Nor would I willingly suppress the following trait. Upon observing an elderly man, to whom those in the porch paid particular attention, I presumed he was a rabbi—but was soon informed that he was a simple honest trader, who had lately paid the amount of a bond of surety, which, owing to some flaw in the deed, he might have evaded with impunity. He is nearly reduced to poverty, but has acquired additional respect, and has preserved his peace of mind. His brethren here, to the number of five or six hundred, are allowed to live cooped up in a separate and ill aired quarter of the town, in consideration of repeated douceurs, and upon condition that the men wear orange or yellow hats, and the women flat caps, stuffed at the sides. Yet it is generally allowed that they live quietly, and that they are more exemplary than their neighbours in the discharge of domestic duties. Their modest inoffensive deportment must sensibly affect every feeling mind, and induce it to sympathize with an unfortunate portion of our species, so long branded with epithets of the vilest abuse, so often doomed to bleed at the shrine of relentless fanaticism, so often goaded by persecution to gratify the avarice or the caprice of princes. Among Jews, no doubt, may be found usurers, and men of more acuteness than delicacy in the transactions of life, but, in a commercial state of society, usury ceases to be a crime, and they who stake their only property at a more than ordinary risk, are well entitled to an advanced premium.

Depravity of the sense of honour is an almost necessary consequence of marked opprobrium and invidious segregation. Cease to stigmatise a degraded class of beings—admit them to the equal rights of humanity, open to their view other prospects than those of mere loss and gain, and then censure, if you will, their dereliction of integrity. The slave still groans under the sanction of European laws—the myriad shades of Indians are unappeased—must we also pursue with infamy and scorn the harrassed remnants of a once distinguished people?'

In the course of the author's account of Marseilles, we find the following interesting story respecting an eminent character, which we believe to be not generally known, and which subsequent information leads us to consider as authentic:

'A young man, named *Robert,* sat alone in his boat, in the harbour of Marseilles. A stranger had stept in and taken his seat near him, but quickly rose again; observing, that, since the master had disappeared he would take another boat. "This, Sir, is mine,"—said Robert,—"would you sail without the harbour?"—"I meant only to move about in the bason, and enjoy the coolness of this fine evening.—But I cannot believe you are a sailor." "Nor am I—yet on Sundays and holidays, I act the bargeman, with a view to make up a sum."—"What! covetous at your age!—your looks had almost prepossessed me in your favour."—"Alas! Sir, did you know my situation, you would not blame me."—"Well—perhaps I am mistaken—let us take our little cruize of pleasure, and acquaint me with your history."

'The stranger having resumed his seat, the dialogue, after a short pause, proceeded thus.—"I perceive, young man, you are sad—what grieves you thus?" "My father, Sir, groans in fetters, and I cannot ransom him. He earned a livelihood by petty brokerage, but, in an evil hour, embarked for Smyrna, to superintend in person the delivery of a cargo, in which he had a concern. The vessel was captured by a Barbary corsair, and my father was conducted to Tetuan, where he is now a slave. They refuse to let him go for less than 2000 crowns, a sum which far exceeds our scanty means. However we do our best—my mother and sisters work day and night—I ply hard at my stated occupation of a journeyman jeweller, and, as you perceive, make the most I can of Sundays and holidays. I had resolved to put myself in my father's stead; but my mother, apprized of my design, and dreading the double privation of a husband and only son, requested the Levant captains to refuse me a passage."—"Pray, do you ever hear from your father?—under what name does he pass?—or what is his master's address?"—"His master is overseer of the royal gardens at Fez—and my father's name is Robert at Tetuan, as at Marseilles."—"Robert—overseer of the royal gardens?"—"Yes, Sir."—"I am touched with your misfortunes—but venture to predict their termination."

'Night drew on apace. The unknown, upon landing, thrust into young Robert's hand a purse containing eight double louis d'ors, with ten crowns in silver—and instantly disappeared.

'Six

'Six weeks had passed since this adventure, and each returning sun bore witness to the unremitting exertions of the good family. As they sat one day at their unsavoury meal of bread and dried almonds, old Robert entered the apartment, in a garb little suited to a fugitive prisoner, tenderly embraced his wife and children, and thanked them with tears of gratitude for the fifty louis they had *caused remit* to him on his sailing from Tetuan, his free passage, and a comfortable supply of wearing apparel. His astonished relatives eyed one another in silence. At length, Madame Robert, suspecting her son had secretly concerted the whole plan, recounted the various instances of his zeal. "Six thousand livres," continued she, "is the sum we wanted—and we had already procured somewhat more than the half, owing chiefly to his industry. Some friends, no doubt, have assisted him upon an emergency like the present." A gloomy suggestion crossed the father's mind. Turning suddenly to his son, and eyeing him with the sternness of distraction, "Unfortunate boy," exclaimed he, "what have you done? How can I be indebted to you for my freedom, and not regret it? How could you effect my ransom, without your mother's knowledge, unless at the expence of virtue? I tremble at the thought of filial affection having betrayed you into guilt. Tell the truth at once—and let us all die, if you have forfeited your integrity." "Calm your apprehensions, my dearest father," cried the son, embracing him,—"no, I am not unworthy of such a parent, though fortune has denied me the satisfaction of proving the full strength of my attachment—I am not your deliverer—but I know who is.—Recollect, mother, the unknown gentleman, who gave me the purse. He was particular in his enquiries. Should I pass my life in the pursuit, I must endeavour to meet with him, and invite him to contemplate the fruits of his beneficence." He then related to his father all that passed in the pleasure-boat, and removed every distressing suspicion.

'Restored to the bosom of his family, Robert again partook of their joys, prospered in his dealings, and saw his children comfortably established. At last, on a Sunday morning, as his son sauntered on the quay, he recognized his benefactor, clasped his knees, and entreated him as his guardian angel, as the saviour of a father and a family, to share the happiness of his own creation. The stranger again disappeared in the crowd—but, reader, this stranger was Montesquieu.'

In taking leave of this work, we have only to add that the style is generally easy and correct: but we were sorry to find it disfigured by the frequent occurrence of *Scotticisms*: such as *would* for *should*, and *vice versâ*; *caused join*, *caused build*, *caused remit*, *caused bury*, &c.; 'to study *prone* on the floor;' '*preferably chose*;' &c. &c. This last is also objectionable as a pleonasm. In p. 120, the celebrated *Gibbon* is styled *Gibbons*; a mistake which we have observed in many other writers, and which confounds the magnificent historian with a humble divine.

G. 2.

ART. XII. *A New Version of the Psalms of David.* By Joseph Cottle. Crown 8vo. 4s. Boards. Longman and Co.

ART. XIII. *A Poetical Version of certain Psalms of David.* By Richard Cumberland, Esq. Crown 8vo. 2s. Rivingtons.

KING David has had more liberties taken with him, than any royal personage of either antient or modern times. Poets of all descriptions have made free with his compositions; and those pious effusions which he sang to his harp, or which were blended with the harmonious worship of the Jewish temple, have been twanged through the nose by Christian clerks and psalm-singers, and vociferated with every possible discordance. Of his persecutions, indeed, there seems to be no end; and rhymsters are still resolved, though he has already been turned and twisted a thousand ways, to exhibit him in new versions.—The ease with which these publications are constructed is no small temptation to a lazy poet; for the spirit of Sternhold and Hopkins generally speaks in King David *turned into English*, and his sentiments have the disadvantage of being often clothed in the most feeble, tame, and aukward numbers.

Some of the psalms in Watts's Version manifest considerable force and expression: but we cannot approve the liberty which he has taken in making David sing as if he were a Christian and not a Jewish monarch. Strictly speaking, they are not David's but Watts's Psalms, with the sentiments of the Hebrew poets (for not all those pieces intitled *Psalms* are the compositions of David) liberally dispersed through them. This error, however, we understand, has been in a great measure corrected in a late edition; and we wish that this circumstance may be more fully considered in future. Let David and his contemporaries express themselves conformably to the degree of knowlege that marked the dispensation under which they lived; and let the doctrines and discoveries of the Gospel be displayed in separate hymns and canticles.

The first of the versions before us betrays the fault of which we complain, viz. that of giving to David more wisdom than his own writings prove him to have possessed. Thus, Mr. Cottle makes David speak of *the last great trump* *. Mr. Cumberland has avoided this incongruity: but, if he has not transformed David into a Christian, he has put the language of heathenism into his mouth by making him describe '*the pendant globe*' as 'poised in the *chains of Fate*.'

* In his preface, however, Mr. C. protests against such anachronisms.

We

We expected, in Mr. Cumberland's version, fidelity combined with simple elegance: but he does not appear to have laboured to distinguish himself from the mass of modern translators of the Psalms. For example:

'What madness rages *all abroad?*
What *ails* the Princes of the earth?'

'I slept, reposing on his word;
I rose, and lo! *again I'm whole.*'

'Tis God I covet, *not his earth.*'

"Heav'n's vengeance sleeps for very fear,
God dares not *thunder in my ear.*"

"*Tush!* God is blind," the monster cries,
"He can't or will not use his eyes;
He sleeps or slumbers, or, *if not,*
Waking he doats and hath *forgot.*"

'Do this, O Man, and know *withal*—'

'I am beset and *bay'd about.*'

'So wasted and *so gaunt am I.*'

'He hoards up riches for the tomb,
Or leaves them to *he knows not whom.*'

When we read these lines, we cannot avoid saying that Mr. Cumberland's sacred muse has fallen too much into the drawling and hobbling gait of her predecessors.

Mr. Cottle, who has undertaken a new version of all the Psalms, does not profess to be literal: his object being rather to catch the spirit than adhere to the letter. 'He has endeavoured (he says) to preserve a distinctness of subject in the respective Psalms; to accomplish which, he has been obliged not only to omit, but sometimes to transpose or paraphrase as the occasion most required.' These liberties may be allowable in certain places: but none of these reasons can justify his omission of the most beautiful passage of the 19th Psalm, which Mr. Cumberland has thus in part not unhappily rendered;

'With giant speed and bridal grace
The joyful sun begins his race;
From pole to pole his splendour flies,
And light and heat to all supplies.'

Neither he, however, nor Mr. Addison, has preserved the sublime idea of the whole starry firmament being the tabernacle of the great luminary.

In the 139th Psalm, Mr. Cottle has committed an egregious blunder. The 9th verse is happily rendered by Watts,

"If

" If mounted on *a morning ray*,
I fly beyond the western sea,
Thy *swifter* hand,' &c.

and Mr. Cumberland has preserved the idea, though he has expressed it with less beauty:

' Lend me, O Morning, lend me wings!
On the first beam of opening day,
To the last wave the ocean flings
On the world's shore, I'll *flit* away.'

but Mr. Cottle, instead of adopting the truly noble sentiment of the Psalmist, that, if we employed a morning sun-beam as a vehicle, and travelled with the rapidity of light to the uttermost point of the west, we should still be encompassed by the Divine Presence; instead of considering the wings of the morning as rays of light, shooting themselves from east to west; makes the wings of the morning go to meet the sun-beam, as in the following stanza:

' If on the wings of morn I rose
And *met the sun-beam on his way;*
This would but more thy power disclose,
Great Source of Life and God of Day!'

We could point out many defects and inaccuracies, but two or three must suffice. The 15th Psalm begins thus:

' Who shall thy Tabernacle fill
And *Thee*, O Lord! *draw near?*'

and the 1st stanza of the 16th ends thus:

' Beneath thy smiles I spread my tent,—
Thou art the only *excellent.*'

In the 84th, we have the following stanza:

' My heart would rather feel distress
Within the house of prayer,
Than dwell in tents of wickedness
Altho' *a Monarch there.*'

These passages are not to be tolerated; and if new translators of the psalms do not more improve on their predecessors, the public will not have much inducement to encourage such undertakings.

Mo-y.

ART. XIV. *Guineas an unnecessary and expensive Incumbrance on Commerce;* or the Impolicy of repealing the Bank Restriction-Bill considered. 8vo. pp. 123. 3s. sewed. Nicol. 1802.

GUINEAS an unnecessary and expensive incumbrance! This is one of the *happy* discoveries reserved to distinguish the commencement of the nineteenth century: but we think that, *primâ facie*,

facie, few people will feel *the weight* of the argument. The author of the present pamphlet, however, is averse to the return of the *golden* age, and sings in rapturous strains the praise of the age of paper; and though he, perhaps, may tolerate a little of that which has been called the *precious* metal for subordinate purposes, he reprobates guineas, odious guineas, as forming an incumbrance *on commerce*. We are so old-fashioned in our ideas, however, as to have doubts on this subject. When did guineas ever weigh heavily on our commerce or trade with foreign states? Should we ever have heard of this doctrine, had it been possible for us to have subsidized foreign powers with paper money; or had the eloquence of the late minister, so all-subduing in our own senate, been able to convince the princes of Germany, that the paper which issued *from* our Bank was preferable to the vile ponderous metal *in its coffers?* To satiate the *auri fames* of the continental potentates, the Old Lady of Threadneedle street was forced to part with more of her *heart's blood* than her constitution could well bear; and the consequence has been an interruption in the discharge of her ordinary functions. The friends of this Lady, indeed, wish us to believe that she is only somewhat harrassed, not seriously indisposed; and while the author of the pamphlet before us urges the propriety of her being kept quiet for the present, and secured from any demands which may require exertion, he boldly contends for *the prudence and sound policy* of her being *permanently restricted* from the fulfillment of a promise which she continues to make every day.

But a truce to badinage.—It is the serious opinion of this writer, that the Bank-restriction should never be taken off; and that paper, to as great an extent as possible, should be substituted for metallic money. Great pains are employed to support this novel hypothesis. The nature of public credit and the medium of circulation, the disadvantages of metallic money, the advantages of paper-money, and the abuses of paper-money, are separately discussed; and the general conclusion is that, 'as gold and silver coin do not establish and maintain public credit, and as it is best supported by a well regulated paper-currency, there can be no doubt of the propriety of continuing the Bank Restriction Bill.'

We shall not notice all the sophistry and false reasoning with which, in our judgment, this pamphlet abounds: but we cannot help remarking that the writer's premises are incompetent to support his grand conclusion, or fundamental doctrine. It by no means follows that the Bank ought never to resume its payments in specie, because cash notes are found in many instances to enjoy an advantage over the precious metals, in facili-

facilitating the operations of commerce. The Bank was founded on this very principle: gold was brought there to be exchanged for its notes, and the conviction of their utility gave them circulation: but there is a wide difference between an *optional* and a *forced*, a temporary and a perpetual, use of paper-money. Allowing that the universal circulation of paper-money would be so decidedly beneficial to the public, that this must be obvious to every man's conviction; why contend for the application of parliamentary force?—An author must have some doubts of the strength of his arguments, when he recommends compulsion to ensure that measure, for the universal policy of which he contends.

In our opinion, paper-money and metallic money should be left, without restriction, *to find their own level*, and to be alternately convertible into each other at the option of the holder. The parade, which has been displayed in explaining the origin and advantages of public credit, might have been omitted as unnecessary on the occasion. We require not to be informed that industry and integrity are as essential to the existence and prosperity of a commercial state as gold and silver;—that mutual confidence gives activity, and operates as a real addition to capital;—that the universal persuasion of the necessity of this confidence impresses an equally universal sense of the importance of punctuality in payment;—and that cash-notes are of great use in maintaining this punctuality, so requisite to give vigour to the commercial world:—but do these positions assist in demonstrating that gold and silver ought to be turned out of circulation, as clogs or dead weights on trade and commerce? Individually considered, a circulating medium of some intrinsic value must be preferable to one of no intrinsic value. The universal use of paper-money may be productive of universal ruin: since, at the moment when it ceases to pass, it is transformed into waste paper; while the general use of a metallic medium effectually prevents so dreadful a calamity.

Though, to a certain extent, paper-money may be and certainly is highly commodious, an excessive issue of it, so far from being encouraged, ought to be deprecated as a national evil. When paper is forced into circulation beyond its due proportion, an evil is produced which it requires the greatest skill and management to remedy. The Bank Restriction Bill has operated to this effect, and the nation may confidently rely on the wisdom of Parliament for the gradual removal of this evil; for, in spite of all declamation or sophistry, we must consider it as an evil, and not as a benefit.

It is here observed that 'we want sufficient data to say precisely what is the exact amount of current coin necessary, in case the

the Bank Restriction Bill should be suffered to expire.' This is an implied confession that the Restriction has occasioned such an increase of paper, that the usual quantity of metallic money is not adequate to its liquidation. How, indeed, could it be otherwise? In asking this question, we do not mean to impeach the honour and integrity of the Bank Directors: but certain causes must produce certain effects. With the connection subsisting between the Bank and the Government, we do not interfere. A Restriction Bill was voted by Parliament; and since that time, the public creditor has been paid with notes not convertible *at the Bank* into money. It is true that these notes are received by the tax-gatherer as cash, and thus return into the treasury; and if the amount of the taxes was completely equal to the expenditure, there would be no occasion for an accumulation of these notes: but, if we suppose the contrary, an accumulation is unavoidable, even should we advert to the operation of no other causes. Government and the Bank will prevent this as much as they can: but, under existing circumstances, they cannot prevent it altogether. Though we believe this to be the fact, we contemplate it without fear: but we cannot regard those writers with indifference, who endeavour to mislead the public judgment, who would conduct us into a fool's paradise by recommending the exclusive use of paper-money, and who would endeavour to argue every brilliant guinea, bearing the image of the King, (God bless him!) out of our pockets.

Mo-y.

MONTHLY CATALOGUE,

For MARCH, 1803.

EDUCATION.

Art. 15. *The Life of Moses;* designed for the Instruction and Amusement of Youth. By a Lady. 12mo. 1s. 6d. Button. 1802.

THIS Lady considers herself as having two indisputable claims to the candour of the public; 'claims (she adds) which they will not disallow. She is young, and in adversity; scarcely yet entered her twenty-second year, she has drunk deep of the fountain of human affliction, nor has hitherto been permitted to refuse the bitter draught of keen disappointment.'—Most assuredly we shall not contest these claims: we will rather attend to the petition addressed to the Critics;—'Will ye be more cruel than Pharaoh? Oh! rather imitate the gentle Thermuthis, and protect the infant Moses.'

From Scripture history, somewhat aided by the well-known and valuable Jewish writer, the materials are drawn for this little performance. The interstices or chasms are filled up by the Lady's own invention:

invention: but her fancy is not wild and extravagant, and the scenes which it opens supply pious and moral reflections, which may attract the notice and improve the heart of the young reader.

We observe that our fair writer will not, with Josephus, permit her hero to marry Tharbis, daughter of the king of Ethiopia, but makes him reject the dishonourable proposal with virtuous disdain. A slight inaccuracy occurs when the infant Moses is said to have been concealed by his mother *for three months* in her own house; for, when Thermuthis, long afterward, relates her discovery of the ark or coffer, she speaks of it as containing *an infant newly-born.*

Art. 16. *Features of the Youthful Mind;* or, Tales for Juvenile Readers. By Anne Stone. 12mo. pp. 129. 2s. Harris. 1802.

Severity of criticism on this little performance, whatever may be its imperfections and defects, would be cruel. The moral is, as the author pleads, unexceptionable; the story of Astmet, though unfinished, is less common than the generality of tales; and notwithstanding two incidents which bear resemblance to some events in Tom Jones and Oroonoko, the whole may be regarded as rather novel, and far from being uninteresting. The slave-trade is presented to view as the object of just detestation. The young party, who are here the principal figures, are supposed to be descended from rich and honourable parents, under whose care they have received instructions and advantages far superior to such as can be supposed to fall to the lot of native Africans: but the iniquity of this traffic depends not on any rank which they may hold in life; let them be children of prince or of peasant, their arbitrary enslavement is alike condemned by Christianity, reason, and common-sense.—Some errors of language are to be found in this little volume; particularly in page 15, the word *tenacious* seems to be misapplied; intended, perhaps, for *cautious*, or some such term.

MEDICAL, &c.

Art. 17. *A Treatise on the Morbid Affections of the Knee Joint.* By James Russell, F. R. S. Edin. 8vo. pp. 242. 6s. Boards. Longman and Co. 1802.

This publication contains a short and judicious account of the principal diseases of a very important and complicated organ, deduced from candid and careful observation. The particular subjects into which the author divides his remarks are; superficial injuries; injuries on the bursæ below the patella; tumours containing blood; white swelling; simple inflammatory attack, and dropsical swellings. The greatest share of his attention is with propriety given to white swellings of the joint, which he considers to be of a scrophulous nature, and most sucessfully opposed by blisters, either applied alternately to each side of the knee, or kept open by a stimulating application, such as Savine ointment.

In the early stages, when inflammation is present, M. R. recommends the occasional use of topical bleeding: but he cautions against the too free employment of this remedy; and he advises that, when the attack

attack is severe and the progress is rapid, the succession of remedies mentioned by him in his treatise, as adapted to the progressive stages of the disease, should be passed over, and the most powerful immediately applied.

In the plan of treatment in this as well as the other affections, which come under consideration in the present work, Mr. Russell has rather distinguished himself by a judicious selection from the remedies now in use, and an accurate appreciation of their respective merits, than by suggesting any new mode.

He has annexed to his work three plates; two of which are in illustration of some of the phænomena of anchylosis; the third is a representation of an uncommon and anomalous disease, with the description of which we shall conclude this article:

'There still remains to be noticed another affection of the knee joint, most singular in its appearances and most dangerous in its consequences.

'It is anomalous and undescribed. I have only met with four or five cases of it among the great number of patients I have had occasion to see, with various affections of the knee. All those cases were far advanced in their progress, before they came under my observation, and the incipient stages of the disease were not distinctly described by the patients. At the time of the examination, the swelling was of a very large size, an irregular shape, and firm consistence. There was no distinct sense of fluctuation communicated to the touch. But by applying gentle pressure over the whole surface, it was easy to discover that the different parts of the tumour possessed various degrees of firmness. There appeared to be a perpetual and progressive increase of size, though the violence of the pain and the general irritability of the tumour were by no means proportioned to the magnitude of the other symptoms. Even after they had attained a size far beyond what a case of white swelling ever attains, the pain was not so severe. The accompanying symptomatic fever likewise was much more moderate. In rapidity of growth, however, they far exceeded any other species of swelling, as the most remarkable case which fell within my observation arrived at its acme in the course of five or six weeks. It was then indeed of a most extraordinary size, measuring, in the circumference of its largest dimensions, twenty-eight inches. At this period, it is true, the symptoms were exceedingly distressing, and the patient suffered under the pressure of hectic fever. In none of the cases, however, was there any superficial redness of the skin, or any other symptom of inflammation.

'Such are the external appearances of this singular complaint. When the substance of the mass is cut into, to discover the nature of the internal structure, it exhibits appearances obviously different from those which are to be found in many other affections of the knee. The state of the bones, in particular, bears the most marked distinction of character.

'The head of the tibia is principally affected. In some cases, it suffers a very considerable enlargement, and in others it appears to be wholly consumed. When it is enlarged there is not so much an in-

crease of substance as a separation of the lamellæ of the bone from one another.

'The bone being thus so much extended, without acquiring any addition to the quantity of matter, it very much resembles in structure a piece of honeycomb; and, from the large size of the spaces, in proportion to the small bulk of the materials, it becomes exceedingly fragile. Whether this great degree of fragility arises solely from the change in its mechanical structure, independently of any morbid affection of the parts, is a point which I cannot as yet determine with accuracy: though I am inclined to believe that the bone is also otherwise diseased, since, upon endeavouring to make a dry preparation of a case of this kind, the whole enlarged portion of bone crumbled to pieces, and, in a short time, nothing remained but that part of the tibia which had not been affected with the disease. There is likewise this further difference between the disease which I now describe, and a case of white swelling, that, in cases of white swelling, the fibula, in no instance, suffers, whereas, in this anomalous disease, the upper part of the fibula is sometimes included within the substance of the swelling, and wholly consumed. The mode of consumption, so far as my experience affords me an opportunity of examining it, appears to be this. The cancelli of the bone, by suffering an inordinate degree of distension, reduce the lamellæ to an extreme degree of thinness, which exposes an extensive surface to the action of the soft parts with which they are so intimately blended. Under these circumstances they are consumed, or incorporated with, or converted into, a similar substance. Thus, in one way or other, the original diversity of structure comes at last to be entirely obliterated. The disease in the soft parts, to which the bone is every where contiguous, resembles what has been vaguely indeed termed a scirrhous mass. It is almost transparent and colourless, and of a soft gelatinous consistence, but possessing a sufficient degree of firmness to retain its form when cut into small pieces. There is no part of it in a fluid state, and the whole mass is nearly homogeneous, though some parts of it are rather firmer than others. But in none of the cases, which have fallen within my notice, was there any tendency either to inflammation or suppuration.'

This disease the author states to be always attended with the most imminent danger, and to be incapable of being stopped by any remedy which has hitherto been tried. Recourse has frequently been had to amputation: but, without a single exception, every patient, on whom this operation was performed, died from the occurrence of hæmorrhage, which sometimes took place so late as the 13th or 14th day.—The composition of this work is far from accurate. **Yell.**

Art. 18. *An entire, new, and original Work, being a complete Treatise upon Spinæ Pedum*; containing several important Discoveries, illustrated with Copper plates, exhibiting the different Species of Spinæ. By Heyman Lion, Chiropedist. 8vo. pp. 428. 10s. 6d. Boards. Edinburgh, Hill; London, Longman and Co. 1802.

The author seems to consider himself as having performed a signal service to mankind, by the publication of this work; which he is convinced

convinced must meet with general approbation, since 'no system' (to use his own words) 'of more utility than the present has been offered to the world since the discovery of printing;' and he takes considerable pains to vindicate the respectability of the profession of a corn-cutter, against the prejudices which the public entertain with regard to it. In an Appendix, he informs us, (and at the same time gives some documents on the subject,) that he was rejected by the College of Surgeons of Edinburgh in his examination for a diploma, on account of the branch in which he practised; and that, for the same reason, he was refused a degree in medicine by the Professors of King's College, Aberdeen, notwithstanding the ordinary testimonials which he produced in his favour. We fear that the author will have some difficulty in changing the opinion of the public on the subject of his profession: but, whatever may be his success, it does not seem to us probable that, in case of his failure, he will soon lose his own conviction of its gentility and importance. He appears to be a skilful operator, and a man of some observation, though we do not always admit the justness of his reasoning, and the accuracy of his conclusions.—With the view of at least beginning well, he has borrowed verbatim, though without acknowlegement, the first two sentences of Dr. Robertson's introduction to the History of Scotland, for the first paragraph of his preface. Yell.

Art. 19. *Anatomical Plates of the Bones and Muscles*, diminished from Albinus, for the Use of Students in Anatomy, and Artists; and accompanied by explanatory Maps. By Robert Hooper, M. D. &c. Crown 8vo. 5s. Murray and Highley. 1802.

This little work is intended as a companion to the *Anatomist's Vade Mecum* published by the same author *, and may be useful in that connection. Do

VOYAGES *and* TRAVELS.

Art. 20. *Historical Account of the most celebrated Voyages, Travels, and Discoveries*, from the Time of Columbus to the present Period. By Wm. Mavor, LL. D. Vols. XXI—XXV. Small 12mo. 15s. sewed. Vernor and Hood.

We announced the former parts of this work in M. Rev. Vol. 26, N. S. p. 348. The present volumes contain Travels in Africa by Park, Damberger †, Ledyard, Lucas, Barrow, and Vaillant; Browne's Travels in Egypt and Lybia; Sonnini's Travels in Egypt; Forster's Travels in India; and Weld's and the Duke de Liancourt's Travels in America. G.2,

NATURAL HISTORY.

Art. 21. *A Dictionary of Natural History;* or, complete Summary of Zoology. Containing a full and succinct Description of all the animated Beings in Nature; namely, Quadrupeds, Birds, amphibious

* See Rev. for January, p. 88.

† How could Dr. Mavor admit these supposititious travels into his collection? See Rev. Vol. XXXV. N. S. p. 214.

phibious Animals, Fishes, Insects, and Worms. Displaying their respective Classes, Orders, Genera, Species, and Varieties, according to the Arrangements of the most celebrated Naturalists, particularly that of Linnæus. With all the various detached, and unclassed Animals, discovered by modern Naturalists. The Whole forming a complete Delineation of all the numerous Creatures which compose the Animal Kingdom, as also all the fabulous Animals of Antiquity. To which is prefixed, a Series of illustrative Definitions, explaining the necessary technical and scientific Terms; exhibiting the Modes and Properties of the different Classes of Animals, and shewing the different Arrangements of Naturalists. Elucidating the justly-admired Science of Natural History, and tending to facilitate its Acquirements. Illustrated with accurate Engravings of the most important and interesting Animals. Pocket 4to. 8s. plain, 11s. coloured. Boards. Scatcherd, &c. 1802.

We agree with the editor, that 'the number of subjects treated of in this work must be allowed to exceed that in any other work of similar size and price;' and we cheerfully bear testimony to the distinctness of the type, the neatness of the engravings, the accuracy of several of the descriptions, and to a laudable rejection of the tales of ignorance and prejudice. Here, however, our approbation stops. The manufacturer of this little volume must have known that a *Dictionary of Natural History*, and *an Alphabetical Summary of Zoology*, are not synonymous expressions; and the word *all*, which he bestows with such complacency, is wholly inapplicable to his partial enumerations. Very few insects are specified; and the omissions are, on the whole, far more numerous than the insertions. We might pardon unnoticed errors of the press, and an injudicious mixture of learned and common appellations: but charity and ingenuity are equally at a loss to frame even a plausible excuse for those tricks of authorship, which are too often practised on the simple and unwary.

The compilement of a dictionary of natural history, on the plan of Valmont de Bomare, but with many corrections and additions, and which the learned and unlearned might consult as occasion required, would well reward the labours of a sensible and enlightened author. The means for effecting such a scheme are daily multiplying; and we trust that, ere long, they will stimulate the exertions of some person duly qualified for the task.

Art. 22. *The Cabinet;* or a Natural History of Quadrupeds, Birds, Fishes, and Insects. Illustrated with Copper-plates. Exhibiting Figures of above seven hundred Animals. 2 Vols. 12mo. (in one.) Edinburgh. 1801.

Among several recent attempts to facilitate the study of natural history, this compilation claims our notice on account of a judicious selection of materials and a very liberal allowance of plates. The style is rather perspicuous than correct: but we are willing to believe that not a few of the inaccuracies are merely typographical; and some appear to have originated in the pronunciation of a northern compositor:—thus we find *deed* for *dead*, *hallows* for *hollows*, *span* for *spawn*, *scarred* for *scared*, *wage* for *wedge*, *loan* for *lane*, &c.; and *conformity* is more than once used for *conformation*.

RELI-

RELIGIOUS.

Art. 23. *A Call for Union among the Members of the Established Church;* enforced by a brief Review of the injurious Tendency of Controversies and Contentions among real Christians. 8vo. 3d. Longman and Co.

Reviewers, even if put out of temper, have always a complacent smile in reserve for those authors who endeavour to promote "peace on earth," whether it be in the political or religious world; and, as the tract before us is published with this intention, it could not fail of experiencing the effects of our partiality. In fact, it is intitled to a degree of notice which is not indicated by its humble size and appearance. The author supports the principles of an amiable mind by arguments which ought to be cogent, though, alas! they have never yet been suffered to operate even among Protestants; who can declaim against the absurd pretensions to infallibility, arrogated by the successors of St. Peter at Rome, and yet, in their contentions with one another, often proceed to measures which can scarcely be justified, unless by the actual possesion of that property! How much is it to be wished that positivity and self-conceit could be exchanged for a little candour and mutual forbearance! It is here well observed that 'a perfect unity of judgment can no more be expected in the present life than perfect holiness. There is, however, an unity which we are capable of attaining, the unity of *affection*. There assuredly may be a reciprocation of benevolence between those who are far from a complete coincidence in their notions; so that they may be of the same *heart*, although they are not exactly of the same *mind*.' Unfortunately, those who act on, and are desirous of promoting, this harmonizing sentiment, are generally regarded as indifferent to truth: but this is an ill-natured construction, which, if admitted, must feed the flames of religious strife and division to the end of the world Let us then resist it, and honour the man, whatever be the language of self-conceited and over-zealous religionists, who retains his own opinions without continually bringing them into a violent collision with those of others; and who is not ashamed to say that he tolerates certain imperfections, and abstains from certain discussions, for the sake of peace and charity.

Art. 24. *Essay on Religion;* being an Attempt to point out the unrivalled Excellence and Beauty of the Christian Doctrine, and the Necessity of paying it an early Attention: Addressed to Young Persons. By John Fullagar. 12mo. 6d. Rivingtons.

This writer's design appears to have been so benevolent, and his little performance contains so much of what may be regarded as good and useful, that we cannot submit the execution of it to the ordeal of criticism. It enters into no disputed points, and respects only that religion or piety towards God which produces morality and all virtuous conduct. The comparison of Christianity with the state and practice of the Heathen world forms one of the best parts of the pamphlet; and we heartily join with Mr. Fullagar in the hope that his admonitions may prove beneficial.

Art. 25. *Ecclesiastical Dignities Ecclesiastical Grievances, if not speedily reformed;* with Observations on Sir William Scott's Residence Bill, &c.; addressed to the Right Hon. Lord Grenville. 8vo. 1s. Jordan.

This author informs us that, being a religionist at heart, instead of wasting his time at a watering-place, he preferred making a tour through a considerable part of England for the purpose of observing the general state of religion. He kept a strict watch over the bishops, and lamented to find that they are not episcopally employed so generally as they ought to be; and at one place, his holy soul was vexed to find the young and gay enlivening an episcopal palace, by dancing to the tune of *The Devil among the Taylors;* instead of an assembly of grave divines praying for grace to renounce "the devil and all his works."—The great complaint is, that the money received by the dignitaries of the church is not spent in promoting its respectability and welfare; and hence he predicts mischief, unless there be a reform. It is not recommended by him to confer on bishops a power to dispense with the residence of the inferior clergy, but to vest it in the laws, with a jury. Let, says he, the law give the indulgence, and let a jury determine it. This thought may merit consideration. Mo-y.

Art. 26. *Sermons* by the late Reverend Thomas Hebbes, A.M. of Trinity College, Cambridge, Vicar of Hernhill in Kent, &c. &c. Published for the Benefit of his Widow. 8vo. pp. 207. 6s. Boards. White. 1802.

The motive of this publication must incline us to wish it success. It is rarely in the power of the clergy to provide for their families; and, as their income ceases at their death, their widows are often plunged from comfortable circumstances into comparative penury. Mrs. Hebbes appears to be an instance of this kind; and she has been induced to print a few of her late husband's Sermons, less with the view of procuring fame for him than with the hope of obtaining relief for herself. When we are informed that they would never have been published but for the loss of a pension which the widow sustained by the death of the late Princess Amelia, and that Mrs. Hebbes is seventy years of age, and labouring under many infirmities, we beg leave to recommend without criticizing; and we sincerely hope that a very respectable addition may hence be derived to her inadequate finances. Do

Art. 27. *Sacred Biography;* or the History of Jesus Christ. Being a Course of Lectures delivered at the Scots Church, London Wall. By Henry Hunter, D.D. Vol. VII. 8vo. pp. 477. 10s. 6d. Boards. Murray and Highley. 1802.

When, in M. R. Vol. vi. p. 250. N. S. we gave some account of the vith Vol. of Dr. Hunter's Sacred Biography, we were taught to consider it as the last of the series, and dismissed it with some general remarks on the merit of Dr. H. as a preacher. The Doctor, however, was solicited to give a course of Lectures on the History of our Blessed Lord, and in consequence delivered, in the months of Nov. and Dec. 1801, and January 1802, the discourses which consti-

tute the supplemental volume before us; and which display the same merits and defects that were observable in their predecessors. From the nature of the subject, these Lectures are the most interesting of the whole; and to those who are pleased with Dr. H.'s paraphrastic and declamatory manner, they will be an acceptable present. Among his congregation, to whom he dedicated this volume as a token of his affection and gratitude, it will excite serious and mournful recollections, as being the last gift which he can bestow; since, while it has been under our consideration, the public prints have announced his death.

Had the worthy author been still within the reach of our observations, we might have been induced to enter into a particular examination of these Lectures: but, as he is removed from the sphere of sublunary criticism, we shall only remark, for the benefit of a future editor of his works, that, in the table of contents, each of the 23 Lectures which compose this volume has only one general title, *History of Jesus Christ*, and the precise portion of the life of Christ which *each* Lecture discusses and illustrates is not specified. This defect may be easily remedied in a subsequent impression.

Dr. Hunter died at Bristol on the 27th of October last. Mo.y.

Art. 28. *A Charge delivered to the Clergy of the Diocese of Rochester* in the Year 1802, and published at their Request. By John Law, D.D. Archdeacon of Rochester. 4to. 1s. Rivingtons.

More of congratulation and apology, than of admonition, will be found in this address to the Clergy. Their conduct during the late war is mentioned as being not less honourable to themselves than useful to their country: and their general behaviour, though admitted to be sometimes defective, is said to be far less so than sectaries represent. Dr. Law wishes that sectaries would become fellow-labourers with the established Clergy, rather than unkindly traduce them; and his comment on the Articles is designed to point out the light in which subscription to them is commonly considered. 'We beg,' says he, 'to assure our accusers, that we require no other latitude of interpretation in explaining the Articles of our Church, than what may be warranted by considering them as articles of peace, comprehensive in their nature, and in any mysterious point of doctrine to be received "*in such wise as that doctrine is generally set forth to us in Holy Scripture.*" This is a saving clause, to which enlightened Clergymen with tender consciences are forced to have recourse. D.o

Art. 29. *An Appeal to the Society of Friends*, on the Primitive Simplicity of their Christian Principles and Church Discipline, and on some recent Proceedings in that Society. Parts II. and III. 8vo. 2s. Johnson.

Quakers inquisitorial! Exercising spiritual tyranny! Persecuting one of their female preachers for giving it as her opinion that "War is and ever was a moral evil, which man creates to himself"! Had any person who was not of their brotherhood alleged such charges, we should have been ready to pronounce them calumny: but what are we to say when one of its own members not only advances these accusations, but supports them by very minute details? If the facts

here stated be true, they must tend to diminish that respect which the liberal part of mankind have hitherto cherished for the Society of Friends.

The proceedings against Hannah Barnard, for her supposed heretical opinions, are criticised with spirit and sound reasoning by this Appellant; who endeavours to shew that the history of the Society affords no proof that the charges brought against this female would, in any former age, have been countenanced by persons of respectability.

Is, then, the amiable spirit of the Quakers departed? We hope not.—Yet, by the detailed proceedings of the Society of Friends given in Part III. the case of Hannah Barnard (an American travelling preacher) who was formally, and after much deliberation, dismissed from the ministry and sent home, for the freedom of her opinions on war,—miracles,—the miraculous conception, &c. the reader will perceive that more doctrinal vigilance and ecclesiastical coercion exist in the Quaker Church than the world has supposed. The Appellant perseveres in warmly reprobating what he considers as the errors and inconsistencies of his brethren; and in regarding the case on which he comments: if formed into a precedent, as dangerous to the stability, hostile to the liberties, and incompatible with the constitution and reputation of the society.

The deistical nature of Hannah Barnard's principles seems to be the reason of her being rejected as a preacher; and perhaps the Quakers were afraid of openly countenancing her, lest they should subject the society at large to the imputation of infidelity.

The Friends pride themselves in the simplicity or *singleness* of their language, using *thou* instead of *you*; we object not to this: but, when they employ the second personal pronoun in the singular number, the verb should also be in the second person singular; and they should not say thou *possesses*, thou *gives*, thou *had*; of which incorrectnesses we have instances in the speeches quoted in this pamphlet. —They are also apt to use the accusative case, *thee*, for the nominative, *thou*; as *thee knowest*, *thee hast heard*, &c.

Mo-y.

POETRY, *and* THE DRAMA.

Art. 30. *The Middlesex Election*; or Poetical Epistles, in the Devonshire Dialect, by Mr. Joseph Budge, in London, to Lord Rolle, at Weymouth. Edited by Peter Pindar, Esq. 4to. 2s. 6d. Walker.

For indulging his satirical vein on every occasion that presents itself, the facetious P. P. may set up the same defence which Falstaff makes for robbing; "It is my vocation, Hal, and it is no harm for a man to labour in his vocation." Yes, laugh he will; and what is worse, though we disapprove many of his tricks, he at times makes us laugh with him, even without asking our leave; and by destroying the gravity of our court, he in some measure carries his point with us, as a witty member will influence a parliamentary vote by putting the house in good humour. If we expostulate with a laugh on our countenance, he will be more pleased than hurt; and if we do not

smile, he will regard us as a set of the dullest fellows that ever snored in a garret. This is a dilemma, certainly: but, as reviewing is *our* "vocation," we are not to be foiled by little difficulties. P. P. shall be pleased, and our duty to the public discharged at the same time. As Peter has adopted so ludicrous a way of throwing stones at certain *great folks*, may we not seem to encourge him as Æsop did the boys? and then, possibly, he may find out his mistake without accusing us of either ill nature or dullness.

The Middlesex Election is here laughably detailed in the Devonshire dialect. Then 'Mr. Budge quitteth the subject of the election for a conversation with our Ex-minister Pitt'; and the following is the account of the interview, which is transmitted to Lord Rolle at Weymouth, with the comparison between the court game of *put*, and the country game of *put*:

'My LORD, I giss you wish to hear
What vokes pallaver here and there,
All about Squire PITT's disgrace:
Ah, Lord! poor disappointed fellow,
I daant believe he gitt'th zo mellow,
Not zince he lost his place.

'I zeed'n in Saint James's street:
Close by his howze, we chanc'd to meet:
"Ah! BUDGE," zaid he to *me*,
"How doth Lord Rolle do, by the bye?—"
"Hearty 's a farmer, Sir," zaid I—
"And how be you, Sir—hæ?"

"Why, Budge," zaid he (but looking blue),
"Thank God, that I be well enew,
Considerin ev'ry thing:"
He zaid it too in zich a way,
As plain as thoff I heard un zay,
Oh, Budge, I've lost the King.

'You know, my Lord, when in wet weather
You and me play'd Put together,
The *King* would win the *Knave*;
The Queen, you know, cou'd do zo too—
Slam off a went, without more ado:
Nort could his bacon save.

'But, Lord! in CURTS 'tis alter'd quite:
Ev'n *I*, with my poor blinking zight,
Zee quite a diff'rent thing—
Vur there, agosh! 'tis not the same;
For there they *backwards* play the game,
And *knaves* can win a *King*.'

We cannot say, however, that the whole poem is equally good. Moy.

Art. 31. *The Scum uppermost when the Middlesex Porridge-Pot Boils Over!!* An Heroic Election Ballad, with explanatory Notes.—

Accompanied with an admonitory Nod to a blind Horse. 4to. 2s. Sold by all Booksellers.

To get the laugh on our side is often preferable to getting the argument; and during political contentions, which generate violence and animosity, the indulgence of pleasantry ought to be encouraged; for wit, even though it be severe, will force a smile; and when a smile is excited, some of the fangs of mischief will be drawn. In the pamphlet before us, the butt on which Ridicule exhausts his quiver is Sir Francis Burdett, with his party. The scene is laid at the Brentford Election; and in order that the picture may be sufficiently *warm* and *glowing*, the Devil himself makes a conspicuous figure among the *Dramatis Personæ*, and is one of the chief orators on this celebrated occasion. Indeed, he is so very earnest in the cause, that he forgets himself, and is so completely out of character as to exhort Hell to be pious and go to prayers. *Hear him! Hear him!*

" Ho! ho!"—cries the Devil, " come bring me my boots!
Here's a kettle of fish that my appetite suits.
To Brentford an airing
I'll take—'tis past bearing
That my friends should be fetter'd by Justice Mainwaring:
But young B——TT I like, and we'll form a connection
To abolish jail, gibbet, and House of Correction.

" Fellow fiends, be so good as *to put up your pray'rs*,
That success may attend on OUR FIRM above stairs!
Let your zeal be now shown,
Or THEY'll sure be o'erthrown
Who belong to a *House* near as old as your own.
Nay, don't turn up your noses!—I mean no reflection;
An *Old House* owns their claim: 'tis the House of Correction."

(*Enter Satan on the Hustings.*)

" Frank B——TT for ever! – Poll on;—never flinch!
See my hoof, boys! You know your old friend at a pinch!
Do you suffrages lack?
Only swear white is black;
And your Mill makes four hundred *good* votes in a crack!
Take the oath! honest C——— o'er-rules each objection:
Who's afraid of jail, gibbet, or House of Correction?"

The heat of the hustings appears, however, to be too much for the Devil's delicate constitution: he is soon overcome; and, retiring to his own fire-side in order *to cool himself*, he gently hints to the tag-rags that he prefers Hell, bad as it is, to their company:

" Brave B—D—TT, adieu! You've blown up a fine flame;
'Tis so hot, I'll return to the place whence I came,
And tell my grim Quorum
With how much decorum
Your tag-rags of Middlesex drive all before 'm.
'Twill be long ere my Black-birds attain such perfection,
What's Hell when compar'd with YOUR BRENTFORD ELECTION!"

His Satanic Majesty makes so bad a figure in this ballad, and is so affronting to the party in whose cause he appears, that he must be as little satisfied with the boiling of the Middlesex Porridge-Pot as the satirist himself. This is unfortunate.

In the 'admonitory Nod', which is merely personal, the poet himself nods: but he cunningly endeavours to help out the satire by some caricature prints. Mo-y.

Art. 32. *Delays and Blunders;* a Comedy, in Five Acts. As performed at the Theatre Royal, Covent Garden. By Frederick Reynolds. 8vo. 2s. 6d. Longman and Rees.

This play is in the usual style of Mr. Reynolds's compositions. With incidents often at variance with nature and probability, and characters boldly *caricatured*, it is supported by lively and whimsical dialogue, a few lucky strokes at the times and popular sentiments (*ad captandum*), and an occasional pun or equivoque.—*Par exemple*: a sailor says;

'Psha—don't talk of it—she's a charming creature!—but a wife!—do you know, in all the storms and battles I've encounter'd, that was my consolation—says I—"Never mind—blow on, my boys! you're nothing to the *gales* of matrimony."

Now for a picture of high life:

'*Sapling*. Last night at Lady Squeeze's route, I shew'd the most barbarous ignorance—my wife told me if I play'd at cards, I must pay for them—very well!—so far I did right—I pop'd down my half crown for card-money—but, as luck would have it, a man came round with cakes and lemonade, and, thinks I, if Lady Squeeze can't afford to pay for one thing, of course she can't for another, and so, Ecod!—I pop'd down half a crown for them also.

'*Henry*. And I should have done the same—they can get nothing by cakes and lemonade—but I thought they got enough by cards without charging their friends for them.—Well!—and the farm-house, Honoria? Is the old farm-house as much beautified as its owner?

'*Honoria*. Quite.—Isn't it, guardian?

'*Sapling (with a satisfactory smile)*. Yes:—the barn is turn'd into a ball-room—the pigeon-house over it into a billiard-room—the calf-house near it, into a concert-room—and the house for cows and horn'd cattle, into a state bed-room for me and Mrs. Sapling. Then the parlour is so enlarg'd—do you know, it will now sup a hundred enemies?

'*Henry*. Enemies!—You mean friends.

'*Sapling*. No—I don't—I mean enemies—to be sure I thought as you did, and so I told Mrs. Sapling.—Says I, "Now's the time, my life, to be reveng'd on your enemies—mortify them, by not asking them."—"No," says she, "I'll mortify them by asking them!—the delight of visiting people is to vex each other, and my superior rooms will goad them to the soul!—Oh, yes:—and for friends, Mr. Sapling—never enlarge your parlour on their account—a closet will at any time hold them!"

We know not whether the lawyers will, on the whole, deem themselves obliged to Mr. Reynolds: for, though he has drawn the character

racter of a *conscientious* attorney in the musical Mr. Paul Postpone, his *Delays and Blunders* are so dangerous and absurd, that he would certainly ruin most of his clients and disgust all the rest. G.2.

Art. 33. *A Tale of Mystery*, a Melo-Drame; as performed at the Theatre Royal, Covent Garden. By Thomas Holcroft. 2d Edition. With Etchings after Designs by Tresham. 8vo. 2s. R. Phillips.

We have here a species of drama which is rather new to the English stage, and which, as well as its name, is derived from the French: but Mr. Holcroft has refrained, in his prefatory advertisement, from saying any thing 'of the nature, powers, and scenic effects of the Melo-Drame, because his thoughts must necessarily be given with too much brevity and haste.' It may be described, in brief, as a pantomime with the admission of dialogue: for so much depends on the music, the scenery, and the gesticulation of the actors, that this term must form its principal characteristic; and we should have witnessed the representation of it, in order to speak fully and decisively of its powers and effects. The scene is laid in Savoy, and the incidents depend on the common story of plots and assassinations so usually attributed to the Alpine regions: but the dialogue is forcible, and suited to the different characters. We think, however, that it was ill-judged to put the common *slip-slopisms* of the vulgar English into the mouth of the servant Fatima; both as they assist more strongly to destroy the illusion, and as they tend to weaken the effect of the humane and even dignified sentiments which the author has assigned to this faithful domestic. For example, addressing her master in reply to his question, "Have I not a right to do as I please in my own house?" she says, "No, Sir; you have no *right* to do *wrong* any where." This apparent allusion to the well known line,

"The right divine of Kings to govern wrong,"

does not assimilate with such expressions as "*afeard* as I was,"—"my cries *was* heard," &c.

Mr. Holcroft acknowleges that 'the principal incidents, many of the thoughts, and much of the manner of telling the story,' are derived from a French drama.—The etchings represent three of the principal periods of the fable. Do

Art. 34. *Hear both Sides*; a Comedy in Five Acts, as it is performed at the Theatre Royal, Drury-lane. By Thomas Holcroft. 8vo. 2s. 6d. R. Phillips. 1803.

Our readers know that this play has encountered, and has survived, some opposition to its performance, principally on the ground of an alleged want of comic vivacity. Mr. Holcroft takes notice of this circumstance, in a very characteristic preface; and he observes that the best answer to such a charge is found 'in the bursts of laughter at the comic parts, and the deep attention and unceasing applause with which the serious scenes of this comedy are nightly received.'—We cannot speak on this point, because we have not been present at any performance of the play: but, in giving our opinion from a perusal of it,

we

we have to remark that it certainly abounds more in those moral observations and deductions by which, greatly to his credit, Mr. Holcroft's writings are distinguished, than the generality of modern dramatic compositions; while, at the same time, it cannot be said to be destitute of those lighter scenes in which the sprightliness of a comedy should be maintained.—The dialogue is appropriate and forcible, the characters are well supported, and the sentiments are laudable. Neither in the plot nor in the personages, however, do we perceive much novelty; and Fairfax, the honest lawyer, whose apparently bad but really honorable conduct makes it necessary to *Hear Both Sides*, reminds us too much of Old Fable, in Colman's comedy of the *Man of Business*.

G. 2.

POLITICS.

Art. 35. *The Picture of Parliament*; or, A History of the General Election of 1802. Containing the most remarkable Speeches delivered on the Hustings, or otherwise published; the Names of all the Candidates; the State of the Poll at the Close of each Election; the Number of Voters, and the Decisions of the House of Commons on the Right of Election in each Borough. To which is added an alphabetical List of the elected Members, serving as an Index to the Work. Crown 8vo. 5s. Boards. V. Griffiths.

The design and utility of this work are sufficiently manifest from the copious title-page. It appears to us that the principal value of the publication consists in its record of the number of voters and the right of voting in each borough, with the date of the parliamentary decisions by which that right is regulated.

Of the election for the remarkable Borough of Old Sarum, the following account is given:

'The election for the borough of Old Sarum was held in a temporary booth erected in a corn field, under a tree which marks the former boundary of the old town, not a vestige of which has been standing in the memory of man; the several burgages which give the right of voting, being now without a dwelling for a human being. Mr. Dean, the bailiff of the borough, having read the precept for the election, and caused proclamation thereof, read the bribery act, and gone through all the legal ceremonies, the Rev. Dr. Skinner rose and nominated Nicholas Vansittart, and Henry Alexander, Esqrs. "from a thorough conviction that their public conduct would be such as would give satisfaction and do honour to their constituents." The other electors acquiescing in this nomination, and no other candidate offering, the proclamation was thrice made for any gentleman disposed to do so, to come forward, and the bailiff declared the above two gentlemen to be duly elected.

'There were five electors present at this election, (besides the bailiff of the borough, who lives at Wimborne,) viz. the Rev. Dr. Skinner, of the Close; the Rev. Mr. Burrough, of Abbott's Ann; William Dyke, Esq. of Syrencot; Mr. Massey and Mr. Brunsdon, both occupiers of land within the limits of the borough. The above account is thus particularly given, to rectify several prevalent mistakes relative to this celebrated borough, and to shew that the election is conducted

conducted in a manner every way consonant to the law of the land, and the constitution of Parliament.'

Though the election is here said to be conducted according to the forms of law, no notice is taken of the operation of the *interest* of any individual, over this formidable body of voters!

Various inaccuracies in course occur in this work, for which the publisher apologizes. In the account of the Westminster election, it has been omitted to state the number of voters after the first day's poll, though the singularity of the contest renders that circumstance a matter of curiosity. G. 2.

Art. 36. *The Germanic Empire reduced into Departments under the Prefecture of the Elector of Brandenburgh.* Translated from the French. 8vo. 2s. 6d. Stockdale.

In this work, the original of which is said to have been written in German, the conduct of Bonaparte is not only reprobated with great severity, but he is directly stigmatized as an usurper; and the wish of his heart is said to be to place usurpers on every throne in Europe. With this anathema fulminated against the Chief Consul, is combined a defence of the divine right of kings, at least, of kings of the *first order*; 'to whom, (as this writer informs us, and he must himself have received his knowlege by revelation,) the Divinity has in some respect delegated his power over the human race.' From such an author, the plan of German indemnities must receive the most pointed condemnation. We can allow him, indeed, to lament the hard fate of the Emperor, whose power is greatly curtailed by the additional weights thrown into the scale of France and Prussia; and who, as the head of the Empire, has been forced to make very great sacrifices: but, when we think how much blood has been lately spilt, we hesitate immediately to allow with him, that 'it is the general interest of Europe to arm and extricate that monarch from this critical position.' The changes in Germany may be regarded as the effects of French conquest; so that the principle of the indemnities is no more subversive of the stability of states, and inimical to the law of nations, than the victor's sword always has been and always will be. Mo. y.

Art. 37. *The Case of Switzerland briefly stated.* By an Eye-Witness. 8vo. 1s. Debrett.

The situation of the Swiss has been so fully detailed in the public prints, that little which is new is left for this Eye-witness to relate. Together with greater powers on the Continent, these sons of Liberty have been forced to yield to the (at present) resistless influence of France; and to receive a Constitution from the Chief Consul, who condescends to guarantee their *independence*.—To the statement of the Case of the Swiss, the following apostrophe is here subjoined: 'Poor Inhabitants of Switzerland! I watched your first exertions.—With you I shared the transport which the successful progress of a cause so sacred was calculated to inspire. With you I felt the influence of hopes approved by reason that is yet a stranger to the dark designs of heartless and insatiable ambition. Your present anguish and disappointment now are mine.—Do not utterly despair.—The day shall arrive, when the measure of iniquity shall at length be

filled,

filled, and when, appearing with redoubled splendour, the Star of Liberty shall rise, to set no more, on the heroic Countrymen of the Immortal TELL!' It is consoling to diffuse the rays of hope; and, as Swisserland seems ordained to follow the fate of France, let hope suggest that some benefits may arise from acting in unison with her.

The dedication of this pamphlet is subscribed, *Francis Lewis Clason.*

Mo-y.

MISCELLANEOUS.

Art. 38. *Public Characters* of 1802, and 1803. 8vo. 10s. 6d. Boards. R. Phillips.

We have observed, in our accounts of the former volumes of this singular compilement, that it is continued with unremitting attention to the information and entertainment of its readers.—The obvious objection, that the delineation of *Living* Characters must always be expected to proceed from the pencil of *Panegyric*, or of *Enmity*, must ever remain: but, allowing this objection its full weight, must we therefore be deprived of that useful information, and of the knowlege of those facts, which we receive by this new and agreeable mode of *early* intelligence?

In the volume now before us, we have had the pleasure of perusing a variety of very interesting memoirs; among which, we have been gratified by the information afforded us by the satisfactory detail here given of the truly ingenious Mr. Watt *. This Gentleman's discoveries and great improvements respecting that amazingly curious piece of mechanism, the *Steam Engine*, must for ever consign his name to one of the highest places in the annals of useful science, and of the deepest researches of human genius into the inmost recesses of Nature: where all her hidden stores of wonder and astonishment are deposited,—far beyond the ken of common eyes, or the general grasp of human ability.

Art. 39. *Copy of a Correspondence between the Right Hon. the Lords Commissioners of the Admiralty, the Right Hon. the Earl of St. Vincent, K. B., the Right Hon. the Earl Spencer, K. G., and Vice Admiral Sir John Orde, Bart.* 8vo. 2s. 6d. Faulder.

While the Mediterranean Fleet was under the command of Lord St. Vincent, during the late war, Sir John Orde served under his Lordship as Rear-Admiral; and while in that situation, he conceived himself to be aggrieved by the appointment of a junior Admiral to a service on which he thought his own rank intitled him to be employed, by several rigorous acts of the commander in chief, and finally by being abruptly ordered to leave the fleet and return to England, without any known cause. Sir John applied to the Admiralty for a court-martial on Lord St. Vincent, in consequence of these events, but was refused: he then, on his Lordship's arrival in

* The worthy partner of Mr. Boulton of Birmingham; of whose prodigious progress in the cultivation of the mechanic arts, and philosophic inventions of modern ingenuity, we gave an account in our Review for June last, p. 158.

England,

England, sought for the personal satisfaction of a gentleman, but the Earl was prohibited from granting it by the express order of the King, and the police bound the parties to keep the peace; and thus defeated on both these points, Sir John now submits a statement of his case to the consideration of the public.

It is not for us to make comments on this delicate subject; and we shall therefore only add that a perusal of this pamphlet affords one proof, among many others, of the extremely rigorous discipline which Lord St. Vincent is well known to preserve. If any unfortunate authors complain of critical severity, let them read this statement, and be resigned.

G.2.

SINGLE SERMONS.

Art. 40. Preached in Lambeth Chapel, 27th June, 1802, at the Consecration of the Right Rev. George Isaac Huntingford, D.D. Lord Bishop of Gloucester. By the Rev. William Howley, M.A. Fellow of Winchester College. 4to. 1s. 6d. Hatchard.

The public are here presented with a well composed and ingenious discourse, from Luke, xxii. 25, 26. Whatever little difficulty or obscurity might occur respecting any part of these verses, the meaning of the whole passage is clear; recommending to all stations the gentle, unassuming, benevolent spirit and demeanour, which are essential to the Christian character, and which are urged in the conclusion of this sermon.

We shall not contend with the author concerning the antiquity of prelatical or episcopal government; nor will we pronounce, with him, on 'its rejection by later Christians, as an act of misguided zeal, if not of unwarrantable presumption:' but, without farther remarks on this laboured composition, we shall present to the reader Mr. Howley's paraphrase of the two verses on which the discourse is founded, with the note by which it is accompanied. Having justly remarked that the disciples of our Lord were so far infected with the common prejudice, as to look for the erection of a temporal kingdom, in which they were desirous of pre-eminence, he adds;

'It is the object of our Saviour, in the words of my text, to rectify this misconception. "The kings of the Pagan nations, *he tells them*, assume an arbitrary power, and the benefits derived to their subjects from this exercise of authority, are not considered as flowing from any obligation of duty on the part of the sovereign, but are gratefully acknowleged as the effects of his spontaneous benevolence *. But in my

'* This interpretation of the latter clause of ver. 25. (και οι εξουσιαζοντες αυτων ευεργεται καλουνται) will not, I trust, appear forced or unsatisfactory, though I am not aware that it is supported by the authority of any commentator. Our Saviour is usually understood to speak only with reference to the pompous titles assumed by the Heathen princes. But since the appellation of ευεργετης is peculiarly modest, when compared with the ostentatious style of Eastern monarchs, it may reasonably be supposed, that the passage has a farther import. The corresponding clause of St. Matthew is somewhat differently

my kingdom you are not to expect these selfish advantages. The pre-eminence to which you aspire, involves the performance of the most laborious and painful duties; it demands an extraordinary degree of humility and self-denial, and imposes an obligation of ministering as servants, to the wants and necessities of your inferiors. Far from contributing to the gratification of pride, or the indulgence of pleasure, it is a pre-eminence in toils, in perils, and in sufferings."

It may be proper to add the remark which is directly connected with the paraphrase:

'In this view of the passage, it appears that our Saviour neither intended to mark the distinction between temporal and spiritual power, nor to prohibit the rulers of his Church from accepting worldly honours; but merely to inform them what *would* be their lot, and what *ought* to be their temper and conduct in the kingdom, to which at his departure they were appointed. It follows, that no such prohibition (respecting worldly honours and emoluments) is contained in these expressions, unless it could be demonstrated, that the enjoyment of temporal advantages is incompatible with a conscientious discharge of duty, and a profound humility of spirit.'

Hi.

Art. 41. *The Anniversary Sermon of the Royal Humane Society*, preached at Grosvenor Chapel, April 4; and, with local Alterations, at Holy Roods, Southampton, June 20; and at St. Helier's in the Island of Jersey, July 18, 1802. By R. Valpy, D.D. F.A.S. Master of Reading School. 8vo. 1s. 6d. Rivingtons.

Though the benevolent object of this Society is well known, it is perhaps more extensive than is generally apprehended, particularly as it relates to the effects of lightning, shipwreck, &c. Several appropriate and impressive discourses have been delivered on its anniversaries; to which number, Dr. Valpy here presents an agreeable and affectionate addition. He could speak with the greater sensibility, as one of his own children, 'apparently dead in convulsions, experienced the happy effects of the Resuscitative process;—another, (it is added in the note,) deprived of the same assistance, leaves to her parents the consoling hope, that she is now an angel in heaven, for *of such is the kingdom of God.*'—Many notes of different kinds accompany the sermon; the text of which is, 1 Kings, xvii. 22. At the end of the pamphlet, we find the usual Appendix, containing several useful instructions and remarks.

Hi.

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ferently expressed, *και οι μεγαλοι κατεξουσιαζουσιν αυτων*: *Their great men exercise despotic authority over them*; i. e. an authority which allows no rights in the subject, and no obligations on the sovereign. In a government founded on this abuse of power, whatever is done for the good of the people will be considered by the governor as the act of his own voluntary beneficence. St. Luke therefore has expressed the consequence implied in the words of St. Matthew. Different explanations may be found in Grotius, Hammond, Le Clerc, and other paraphrasts and commentators. But to whatever opinion the reader may incline, the general sense of the passage will not be materially affected, nor the argument which I have endeavoured to build on it.'

We

We have received a very candid letter from Mr. Patteson, in consequence of the article in our last Review, on his Thanksgiving Sermon. He may rest assured that our strictures did not proceed from any hostile disposition towards him, but arose, altogether, from a sense of that duty which we owe to the public. If we disapproved, we conceived that it was not without reason; and the author himself, with an ingenuousness which does him honour, acknowleges that in some places he suffered mistakes to escape him. We are accused, however, of having in one instance misrepresented him; and, on a reconsideration of the passage, we are ready to admit the charge. The sentiment that 'revenge, as an implement of war, is not less legitimate than the mechanical means of destruction,' does not attach to Mr. Patteson; and the interrogatory form of the sentence betrayed us into the mistake: but our remark that his views were not sufficiently dispassionate did not rest on one particular period; it resulted from the general impression which the whole work left on our minds. The Sermon and the Notes contain, indeed, affecting pictures of the distresses of '*misery-making war*:' but they are followed by passages calculated to reconcile us to its effects when they happen, which in a Thanksgiving Sermon for the Peace were not absolutely necessary: thus at p. 103, the preacher observes, 'If wars must be, there must be armies; if armies, there must be recruits; if recruits, they must be either allured or compelled into the service; the lives of sons must be endangered, and the feelings of parents must be racked.'—The Christian Minister is not required, especially on such an occasion, thus to prepare our feelings for misery-making war. Mo-y.

We are again obliged to our old Correspondent *Agricola* for his friendly communication: but we should have been better pleased if the circumstances, to which it relates, were more consonant to our wishes, and more reputable to human nature. With regard to the praise, however, which our correspondent says we have bestowed on the 'constancy and patriotism' of some men whose recent tergiversation intitles them to other treatment, let him remember, and perhaps they will feel, that

"Praise undeserv'd is censure in disguise;"

though it is vain to expect, in such cases, any operation from the opinions of *bye-standers*. Fears, or hopes, have a greatly paramount influence.

The allegorical rhymes, signed S. S. refer to a work which we have not yet seen.

Philalethes is requested to accept our thanks for his polite letter: but the length to which his observations have extended, and the nature of the subject, preclude us from offering them to our readers, and from entering into a discussion of them.

Mr. Montagu's letter is just received.

☞ In the last Review, P. 157. l. 10. for 'neither,' r. *either*; and P. 185. l. 24. for 'comparative of the charges,' r. *of the comparative charges*.

Errors, p. 235, 261, 264, 322.